

JUNIOR COLLEGE

ESSAYS
WITH
PRACTICAL
ENGLISH GRAMMAR
AND
COMPOSITION



BY
Prof. M.A. MAZMUDAR, M.A.

NAVNEET PRAKASHAN

HIGHER LEVEL ENGLISH
JUNIOR COLLEGE
ESSAYS
WITH PRACTICAL ENGLISH
GRAMMAR AND COMPOSITION

This book deals with :

- 1. ESSAYS 2. LETTERS 3. COMPREHENSION**
- 4. PRECIS 5. FIGURES OF SPEECH**
- 6. GRAMMAR & AIDS TO VOCABULARY**

by

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My Own Essays, Letters & Stories,

Higher English Essays,

My Best Book of English Composition, etc.

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PREFACE

(To the Second Edition)

I am happy to offer this book to the Junior College Student. It contains 138 model essays covering all the important subjects, 13 exercises in Comprehension, 10 in Precis writing—76 model letters, Figures of Speech, treatment of important aspects of practical grammar, numerous and exhaustive aids to vocabulary and a scientific list of words often mis-spelt. The introductions explain fully and clearly the Essay, the Comprehension, the Precis and the Letter.

The student should study this book regularly and carefully. If he does so, he will find after a short while that he has improved his English considerably.

— M. A. Mazumdar

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JUNIOR COLLEGE

ESSAYS

WITH PRACTICAL ENGLISH

GRAMMAR AND COMPOSITION

1. ESSAYS

INTRODUCTION

“To essay” means “to try”. An essay is thus an attempt to express ideas on a particular subject. To write an essay is to put into words, thoughts or ideas on a given topic.

Now ideas do not come to us one by one. They do not follow any order. They rush into our minds in a confused way. They are like a disorderly crowd. An essay, however, is a clear and orderly piece of writing. Follow the steps given below. You will then be able to write a good essay.

1. Don't snatch a subject from the given list hastily. Select it carefully. Let it be one which you know.
2. Think over it. Let your mind run over it for a few minutes.
3. Note down the ideas as they come.
4. Arrange them properly. Group them. Ideas of the same kind go together.
5. Begin writing.
6. Let first things come first. Build up your essay step by step.
7. Use short and simple sentences. Simplicity is the mother of greatness. Have small paragraphs. A set of similar ideas must have a paragraph to itself. Let your essay look complete and well-constructed.

Ideas must be put into words. Therefore, you must have a certain stock or store of words. These essays will help you to have this word-store. Read them carefully. Read them often. Read other things too. Francis Bacon has rightly said : “Reading maketh a full man.” Get into the habit of extra reading. Add to your information and knowledge. Build up a good vocabulary. Then success will be yours.

1. COLLEGE LIFE

1. *Different from school-life.*
2. *Its joys and troubles.*
3. *Conclusion.*

College life is very different from school life. The school boy has to go to school regularly and punctually. He has to be at school for five and a half hours. He has to take punishments for wrong-doing. He has to write up impositions. He has to do a lot of home-work. He is under the control of his parents at home and of his teachers at school.

In comparison, college life is heavenly. To go from the school to the college is to go from a prison to great open spaces. The college is a world of fun and freedom, of knowledge and wisdom. Life at college is a life of liberty and activity. College years are the springtime of the student's life — youthful, healthy, vigorous and active. It is for the student to make the best use of these years.

Every college has its rules and regulations. Yet college life is free. The student can come and go as he likes. He can cut his classes. He can pass most of his time in the college canteen or games-room. He can waste his time, money and energy. He can ignore his text-books and mug up his guide-books. When at college, he is completely outside the control of his parents; he is under a very limited control of the college authorities. But he can also be regular, serious and attentive in class. He can participate in debates, elocution contests, dramatic performances, sports, etc. He can use his freedom and opportunities for his good. It is for him to make or mar his life. Liberty does not mean licence to do what one likes; it means opportunity to do what one ought to do. College life must mean the right use of everything one finds at college. No control must mean self-control.

2. MY IDEA OF HAPPINESS

1. *Happiness, a universal desire.* 2. *Money.* 3. *Health, peace, contentment,*
4. *Views of great men.*

We all want to be happy. Happiness is the aim of all our activities. What then is happiness? How can it be obtained? Many people think that happiness consists in having comforts and pleasures. So they run after food, clothing, houses, cars, TV sets, servants, honours, and titles. This physical happiness comes only through money. Money makes the mare go. So most people dream of making the largest amount of money in the shortest amount of time, by hook or crook.

I do not think that only money can make us happy. Physical comforts and pleasures cannot make us truly happy. What is the good of wealth if we have no health to enjoy it? John D. Rockefeller was one of the richest men of his time. But he suffered from stomach ulcer. He could not eat tasty food. Can such a man be called happy?

Money is, of course, a necessity. But health comes first. Health is wealth. A sound body is the first step to real happiness. Then comes a sound and peaceful mind. According to Bertrand Russell, we can have such a mind if we drive away from us fear, envy, the sense of sin, self-pity and self-admiration. Next comes a contented heart. And, lastly, a selfless soul.

To be good is to be really happy. Russell says : "The happy life is to an extraordinary extent the same as the good life." Lord Baden-Powell gave this message to the Boy Scouts : "Happiness does not come from being rich, nor merely from being successful in your career, nor by self-indulgence. But the real way to get happiness is by giving happiness to other people. Try and leave this world a little better than you found it, and when your turn comes to die, you can die happy in feeling that at any rate you have not wasted your time, but have done your best."

Thus, I believe that true happiness lies in getting rid of harmful passions, and having a healthy body, a quiet mind, a satisfied heart, a good spirit and a selfless soul.

3. MY AIM IN LIFE

1. *To be a doctor.* 2. *Practice.* 3. *Money.* 4. *Social Service.*

My aim in life is to be a doctor. My father cannot see eye to eye with me. He is a merchant. He wants me to take a degree in Commerce. His desire is to make me a rich businessman. But I have no liking for business. I hate the job of buying and selling. Business would fill my pocket, but it would leave my soul empty. I would never accept that.

I love the medical profession. This is not because it means money but because it means service to humanity. To serve humanity is to serve God. My ideal hero is Dr. Albert Schweitzer. He lived and died for the suffering people of French Equatorial Africa. My father is kind. I am sure that he will let me be a doctor.

I shall take my degree. Many young doctors go away to America to make money. I shall consider it my duty to serve my mother-land which made me a doctor. I shall start practice in Bombay. I shall charge my patients according to their incomes. Treatment will be free for very poor persons. I shall never squeeze anyone. I shall be very careful about my examination, diagnosis, and treatment of patients. Blind experiments with the lives of patients shall never be mine.

Wealth will come to me. Then I shall visit selected villages at regular intervals. There is greater need of health care in rural India than in advanced foreign countries. If the educated sons of India do not serve their own less lucky brothers and sisters, who will? W. Beran Wolfe has said that our duty is to put back into the world what we take from it. Free treatment of villagers will be my way of doing this. As a doctor, I shall have this motto : "Service before self."

4. MY SPARE TIME ACTIVITIES

1. *Studies.* 2. *Little leisure.* 3. *Right use of leisure.* 4. *Walking, reading, etc.* 5. *Help to others.*

I am a busy college student. I have to study many subjects. I have to work hard. There is no short cut to success. I have, therefore, very little spare time. But I make that little go a long way.

I use my leisure in taking rest and refreshing myself. This does not mean that I remain idle during my spare time. An idle brain is the devil's workshop. Again, rest does not mean doing nothing. I am fairly active in my workless times.

I have long evening walks. I go to a park or to the sea-shore. Both are full of restful and pleasing sights. There are colourful flowers, smooth green lawns, and lovely fountains in the park. The blue sea, the golden sands, the cool breezes, and the wonderful sun-set are the blessings of the beach.

If I do not go out for a walk, I read story books. This is on Sundays and holidays. A good story pleases and relaxes the mind. Sometimes I take up my brushes and colour-box. I go out and sit in the midst of Nature. I paint the beautiful scenes around me. I have found painting a most pleasant pastime.

If a friend or relative is ill, I visit him. Visits to sick-beds do our souls a lot of good. We bring comfort to the patients. We thank God for our own good health. If a busy housewife needs help, I give it and I am filled with joy. At times I am not in a mood to go out for a walk, read stories, or paint. There is no sick person to visit. No one wants my help. Then I listen to good music. I have a record-player and many famous records. I put on a few discs. I feel happy.

5. HOW I SPENT MY LAST VACATION

1. *Annual exam. over.* 2. *To the native village.* 3. *Relatives and friends.* 4. *Farms and the man.* 5. *Country sights and sounds.* 6. *Study.* 7. *Evenings.* 8. *Picnic.* 9. *End.*

My annual examination was at last over. I was now free to do anything I liked. So I packed up and left for my native village. It is a quiet place far from busy and noisy Bombay. It is as pretty as a picture.

I spent the first two days in visiting my relatives and friends. They were all very glad to see me. An old lady said that my face had lost all its colour. City life was responsible for it. She advised to do some farm-work and eat well. So, during the next fortnight, I helped my uncles on their farms. They did not need my help. But after my battle with the books in the city, I found physical exertion in this peaceful rural spot a great joy.

I enjoyed the country sights and sounds. The wide open country spaces, the clean fresh air, the golden sunshine, the simple village people, and the sweet-smelling cattle filled me with great happiness. Life was wonderful here. One of my uncles taught me English. It was easy to learn the language in the calm atmosphere of the village.

In the evenings, I set out for long rambles. Sometimes I joined the local boys in their rustic games. I got pleasant and healthy exercise. I had sound and dreamless sleep at night. The food I ate was simple but pure and wholesome. The milk and curds and butter, being home products, were of the best quality. I gained weight. I grew healthy and strong. I put on colour. That kind old lad ynow said, "You have grown roses on your cheeks !"

Towards the end of the vacation, we had a fine family picnic on the top of a hill. Then came, alas, the day of my departure. With a heavy heart, I took my seat in the train for Bombay.

6. THE BOOK I LIKE MOST

1. *Swift's "Gulliver's Travels"*. 2. *The voyages*. 3. *Nature of the book*. 4. *Its style*.

The book I like most is "Gulliver's Travels." It was written by Jonathan Swift. It was first published in 1726. It is very interesting.

It describes the strange adventures of Captain Lemuel Gulliver. It has four parts : Voyage to Lilliput, Voyage to Brobdingnag, Voyage to Laputa and Voyage to the Houyhnhnms. Generally, only the first two parts are printed. The other two are very unpleasant.

Gulliver goes to strange lands. He first finds himself in Lilliput. The full-grown people here are only six inches high. The animals are proportionately small. The Lilliputians call Gulliver a "man-mountain". They treat him in a very funny way. From Lilliput, Gulliver goes to Brobdingnag. Here men and women are sixty feet high ! Everything else is proportionately big. Gulliver is a pigmy here. A baby puts him into its mouth. A dwarf throws him into a bowl of cream. He has to fight with rats.

The book was meant to be a satire against mankind. But so wonderful are the first two parts that the real purpose of the book is forgotten. "Gulliver's Travels" has become one of the finest fairy-tales for children. It has a simple, clear and humorous style. It is full of fun and excitement. I find it easy to read. It has helped me to improve my English. It is full of such statements as this : "Whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew

before, would deserve better of mankind, and do more essential service to his country than the whole race of politicians put together." No wonder, the book is world-famous.

7. THE NEWSPAPER I LIKE MOST

1. *"The Morning Star"*. 2. *Popular*. 3. *Reliable*. 4. *Latest news*. 5. *Editorials*. 6. *General articles*. 7. *Other features*. 8. *Photographs and cartoons*. 9. *Advertisements*. 10. *Influence*.

"The Morning Star" is the newspaper I like best. It is the oldest and best paper in the country. It is very popular. It satisfies all tastes. The politicians find in it political news and views. The businessman has his business information. The sharebroker, the economist, the financier, the shipping-agent, the advertiser, the sports-man, the cinema-fan and so on find what they want in "The Morning Star."

The reports of this paper are always full and reliable. In "The New York Sun" once appeared the statement: "When a dog bites a man that is not news, but when a man bites a dog, that is news." In other words, what is normal and natural is not news; what is abnormal and unnatural is news. "The Morning Star" does not believe in this kind of thing. It aims at truth, not excitement. It gives the latest news — local, national and international. Its editorials are worth careful study. Their views are bold and honest. Their language is simple and clear. "The Morning Star" contains articles of general interest, too. "Thought for the Day", its "Readers' Views", its "Current Notes" and its jokes and crossword-puzzle make it varied and interesting. Its photographs are always clear. Its cartoons are funny. Its advertisements are decent.

The other day, a paper printed "The train of the Chief Minister left exactly at 8 p.m." as "The brain of the Chief Minister left exactly at 8 p.m." Such typographical errors would never appear in "The Morning Star".

8. THE GAME I LIKE BEST

1. *Cricket*. 2. *Open-air sport*. 3. *Democratic*. 4. *Of universal interest*. 5. *Excitement*. 6. *Cricket spirit*.

Cricket is the game I like best. A. G. Gardiner has called it "a great game". To me it is the greatest of all games. There are many reasons for my interest in it.

It is an open-air sport. It gives healthy exercise. It hardens men. It makes them keen-eyed, watchful, alert, exact, sure-handed and quick-footed. It gives them imagination and judgement. Good cricketers have great stamina or staying-power. Their minds are keen and quick. Their movements are swift and sure.

Cricket is a democratic game. It knows no class-distinctions. It brings together princes and common men. It depends upon teamwork. It promotes the spirit of brotherhood and good sportsmanship.

It has universal interest. Almost everyone likes to play it, or see it played, or hear it played. It is also very exciting. A difficult run, a difficult catch, or a difficult wicket can make thousands of people shout and clap. There is nothing to beat the suspense and thrill of the last few minutes of a well-played match.

I never miss a first-class Test Match. Cricket stars like Garfield Sobers, Norman O'Neill and Bobby Simpson have given me the greatest delight. Cricket gives me everything I expect from a game—the fresh air, exercise, mental and physical quickness and skill, pleasure, excitement and good comradeship.

Cricket has a moral influence. The true cricket spirit is the spirit of discipline, co-operation, selflessness and fair-play. When two persons break the code of fair-play, we say "It's not cricket." "To play cricket" is to act in a just and honest way.

9. THE SEASON I LIKE BEST

1. *Winter.* 2. *Troubles of summer and monsoon.* 3. *Pleasures of winter.*

The season I like best is winter. The Indian summer is a very hot season. It makes us feel as if we were potatoes in a pressure-cooker. The blazing sun sends down fire. The air burns and suffocates. The roads are like furnaces. Even when we are inside our houses and all the fans are on, we perspire and pant. We cannot eat well, rest well, or sleep well. Our life is a bitter fight, against the heat of the season.

The monsoon is none better. It is a hot and stuffy season when it is not raining. During rains, it is wet and sticky and muddy and dark. We feel very miserable.

Then the last cloud leaves the sky. Suddenly one evening the air is dry and a little cold. The weather is pleasant. We feel happy. Winter has come. I find it most delightful. It sharpens my appetite. It improves my health. I have a feeling of comfort and well-being. When I go out, I find the market full of fresh fruit and vegetables. On my walks, I see the fields full of crops under the broad blue skies. I feel strong and energetic.

Not everywhere is winter so pleasant as this. The English winter is very uncomfortable. In winter, the Englishman dreams of spring. But in my part of India, winter is a wonderful time. Let us suppose it is a Sunday or a holiday morning in winter. There is bitter cold outside. The wind is howling like a wild beast. I am lying warm under a thick blanket

in my bed. Mother is busy in the kitchen. I hear the merry clatter of the tea-things. I smell the mouth-watering winter sweets. This, surely, is happiness !

10. MY COUNTRY AND MY PEOPLE

1. *India and Indians.* 2. *Sub-continent.* 3. *Population.* 4. *Agriculture.* 5. *Excellence of the country.* 6. *Criticism of Indians.* 7. *Other side.*

My country is India. My people are Indians. Whatever their castes and creeds, they are always Indians. India is a part of Asia. It is a sub-continent. It has great systems of mountains, valleys, rivers and plains. It is an agricultural land. Its population is second only to that of China. It is being quickly industrialized. Yet its true representatives are its farmers.

The world's highest mountains, the Himalayas, are in India. The world's most beautiful building, the Taj Mahal, is in India. The Gir Forest in India is the only home of the lion besides the African grasslands. There is no tiger like the Royal Bengal tiger. I am proud to belong to this great country.

Indians have often been criticized as lazy, inefficient, divided, corrupt and humourless. It is said that they have no national character such as the English have. All this is not quite true. Of course, Indians have their own share of the world's vices. What people are perfect ? Again, the history and climate of India have much to answer for the defects of Indians. The Indian summer and monsoon are largely responsible for the sluggishness and inactivity of our people. Climate has a vital connection with character.

Let us look at the bright side. India is a great land with a spiritual civilization thousands of years old. It is the land of the Buddha and Mahavir, of Ashok and Shivaji, of Kabir and Mira, of Kalidas and Tagore, of Mahatma Gandhi and Pandit Nehru, of Bose and Ramanujan and Raman. It is the land of the Vedas and the "Ramayana" and the "Mahabharata". It is the largest democracy in the world. It is progressing by leaps and bounds. Frankness, religious devotion, tolerance, reverence for life, faith, hope, charity and hospitality are the great virtues of Indians. There is a cultural unity in India's human diversity. India is still very poor. It is faced by many big problems. The people are suffering from want of proper food, clothing, shelter, sanitation and education. It is the duty of every Indian to serve India. I will do this duty.

11. HOBBIES

1. *What a hobby is.* 2. *Common hobbies.* 3. *Hobbies necessary.* 4. *A man without a hobby.*

A child's stick having the head of a horse is called a hobby-horse. Thus a hobby is something that pleases us and helps us to pass our time. Our favourite activity outside our usual work is our hobby. When we have done our daily work, we feel tired. It is then that we take up our hobby. We like to take it up.

Gardening, photography, painting, stamp-collecting, carpentering are some of our common hobbies. Some hobbies are cheap, some expensive; some easy, some hard; but all are beneficial. Gardening is very hard work. But if you are a busy official and gardening is your hobby, this hobby is change of work for you. And "change of work is work's sufficient cure."

We should all have our hobbies. A hobby takes us out of our fixed duties. It enlarges our experience and broadens our outlook. It interests us. It catches our attention. Thus it makes us forget our work and worries. It thus gives us mental rest. It pleases us. Pleasure gives us mental and physical relaxation.

A hobby enables us to recover from the stresses and strains of our routine work. It fills us with vim and vigour. From it we return to our work refreshed and strong. Thus we can always work better and rest better if we have good hobbies of our own. Winston Churchill's hobby was landscape-painting. He was at the helm of England during World War II. He was one of the busiest and most troubled men of his time. Yet he took time off to follow his hobby. This kept him fit for his great duties.

A man without a hobby is to be pitied. He has nothing to do with himself when his work is done. He does not know what to do with his time. He continues to be bored and tired. He gets fed up with life. He ends up as a bad man and a worse worker.

12. MY FAVOURITE HOBBY — PHOTOGRAPHY

1. *Camera, as present.* 2. *Study of photography.* 3. *Objects photographed.* 4. *Benefits.*

On my last birthday, my uncle presented to me a nice camera. Since then, photography has been my favourite hobby. I do not take it as an idle pastime. I take it seriously. Whatever is worth doing, is worth doing well. A true hobby is both a pleasant recreation and a careful study. I read books and magazines dealing with photography. I study them. I

make notes. I try to keep myself well-informed. Every day something new happens in the field of photography. One must keep oneself in touch with this progress.

However, photography is a practical art. I try to practise what I have learnt. I am always on a lookout for novel and interesting things. A blooming rose swinging on its stem, a butterfly hovering over a bush, a sparrow feeding her chick, a cat about to leap at a mouse, a baby blowing bubbles—these are the things in which I am interested. I have not yet been able to pick up the developing and printing work. A studio manages these jobs for me.

Photography has made me curious and keen-eyed. It has given me an eye for novelty and beauty. It has given me new angles of vision. It has made the most common things appear wonderful to me. It has made me cultivate an artistic bent of mind. It has helped me to keep a record of such happy events as picnics, weddings, birthday parties, college socials, sports and so on. I have only to open my album, and the past becomes the present for me.

People want to be photographed. My hobby has brought me many friends. I have won some popularity. I am often called out to photograph scenes and people. This has given me a sense of responsibility. Photography has added much to my personality.

13. MY FAVOURITE NATIONAL HERO—MAHATMA GANDHI

1. *Mahatma Gandhi.* 2. *His name and fame.* 3. *Birth and education.* 4. *Life and work.* 5. *Satyagraha and Civil Disobedience.* 6. *Truth and Non-Violence.* 7. *Death.*

My favourite national hero is Mahatma Gandhi. He is among the world's greatest men. He ranks with Jesus Christ and the Buddha.

Mohandas Karamchand Gandhi was born on October 2, 1869, in Porbandar, Saurashtra. He had the usual schooling. Then he went to England. He became a barrister-at-law. Returning to India, he practised as a lawyer for some time in Bombay. Then he went to South Africa to fight for the rights of the Indian people there.

When he came back to India, he was famous as a non-violent fighter for human rights. He put life into the Indian National Congress. He started great mass movements against the British Raj. He wore a white cap because India was to him a prison-house, and the white cap is a prisoner's head-dress. Soon he gave up all his clothes. He wore a loin-cloth. This was because he knew that in parts of India even women had nothing to put on.

He worked for seventeen hours a day. He lived on pea-nuts and goat's milk. He often went on long fasts to purify himself. He became

one with the poorest in India. He was often jailed. Yet he shook the mightiest empire of the world by his satyagraha, civil disobedience, truth, non-violence and soul-force. He hated none; he loved all. He personally nursed lepers. People called him 'Bapu' or Father. He brought freedom to India.

A fanatic shot him down at his prayer in Delhi on January 30, 1948. He died with "Rama" on his lips. He had great belief in God. God's guidance came to him in the form of his 'inner voice'. As a practical man, he held that 'to the poor, God dares not manifest himself except in the shape of bread.' Gandhiji's greatness has been known throughout the world. Einstein has said that "centuries hence people will refuse to believe that such a man walked the earth. We shall always remember the Father of the Nation."

14. THE DOCTOR

1. *Our general idea.* 2. *Reality.* 3. *Doctor's experience and wisdom.*
4. *Bedside manners.* 5. *Hardships.*

We all think that a doctor's life is a bed of roses. He hears your complaint. He has a look at your eyes and tongue. He takes your pulse. He puts his stethoscope on your chest and back. He digs into your abdomen with his fingers. Then he writes up a long prescription. He makes you buy a lot of pills, powders and mixtures. He gives you a course of injections. He lives in a fine house, drives about in a car, and has many servants at home.

Actually, his life is very hard. He has no fixed hours of rest and sleep. He has to go to a sick bed at any odd hour, in any kind of weather. He has to go on seeing suffering all round. Disease and death are his usual sights. He bravely goes on fighting them. Mental and physical strain often makes him a victim of heart-attack.

The famous Greek physician Hippocrates has laid down a code of conduct for doctors. This Hippocratic Oath asks every doctor:

1. To use his knowledge to heal and help the sick and the suffering; not to do any wrong.
2. Not to give a dangerous drug to anyone.
3. To serve the sick wherever they are.
4. To keep whatever information he gets in the course of his work, quite secret.

A good doctor always follows these rules. He is not only a good doctor, but also a good man. Money is not his chief object. Rich and poor are alike to him. Many poor people get free treatment from him. He has to keep himself in touch with the latest developments in medicine and surgery. The patient gets the benefit of his knowledge and skill.

15. THE WAYSIDE FORTUNE-TELLER

1. *Funny and familiar.* 2. *Quack.* 3. *Vendor of predictions.* 4. *Knowledge of human nature.* 5. *Cunning.* 6. *Clients.* 7. *Fortune-telling.*

One of our funny and familiar figures is the wayside fortune-teller. We see him sitting on the footpath. He wears a very old turban, a dirty coat and a dusty dhoti. He has his caste-mark on his forehead. By his side are his wornout cnap-pals. In front of him is spread out a piece of of rough old cloth. On this lie neatly arranged a few old rolls of paper and almanacs, and a heap of folded chits. There is also a cage with a couple of small birds inside.

Fortune-telling is an unusual art. The true fortune-teller is a person with strange powers. Real forecast cannot be made a foot-path trade. The wayside fortune-teller is a clever quack. That is why we see him carrying on his business in the company of vegetable-sellers, barbers, cobblers and bootpolish-boys. He is a roadside seller of predictions.

His business is that of make-believe. He knows human nature. He is very cunning, observant and practical. His clients or customers are ignorant, superstitious, curious and likely to believe anything they are told. He pretends to be a palmist, an astrologer, a mind-reader and many other things. He takes his money in advance. He tells his clients what they like to be told. He promises them money and love. These are the two greatest human desires. The fortune-teller makes his birds pick up chits. The clever writing in these chits satisfies the silly clients.

The fortune-teller is an expert in the art of answering questions. His answers are never clear and definite. But the clients naturally understand from them what they want to. There are enough fools in this world for anyone to cheat them. Therefore, the wayside fortune-teller is never in want of customers. But his art and science have sunk him into footpath business. We cannot think much of them.

16. THE FARMER

1. *Son of the soil.* 2. *True representative of India.* 3. *Strong and sturdy.* 4. *Work.* 5. *Meals.* 6. *Rest.*

India is an agricultural country. It is a land of villages. The inhabitants of these villages are farmers. Thus the Indian farmer really and truly represents India. He is the son of the soil, the backbone of the country.

He is strong and sturdy. His work is rough and tough. He is up at cock-crow. After a simple meal, he goes to his fields with his plough and bullocks. He gets busy ploughing, weeding, sowing watering, reaping, tying up sheaves, building up haystacks, or threshing. He is never idle.

He is always doing something. He must do everything at the right time. Else, he would be ruined.

His wife brings him his mid-day meal. He sits under a shady tree. He has a keen appetite. He eats well. He enjoys every morsel of his simple food. He has a short nap. Then once more he is at work. He earns his bread with the sweat of his brow.

He stops working at sun-set. He goes home. After the bullocks are attended to properly, he has his evening meal. Then he meets his neighbours. There is a lot of chatting and smoking and singing of holy songs. And then the farmer lies down. Sleep steals over him. It is a sound dreamless sleep. Such sleep comes only to hard and honest workers.

Though uneducated, the Indian farmer has good practical knowledge of agriculture. A young agricultural graduate once went to a farm. Pointing at a tree, he said to the farmer : "You don't take scientific care of your trees. That tree should be having big lemons now." The farmer said : "But my good lad, it's a mango-tree !"

17. THE TRUE LEADER

1. *Born, not made.* 2. *Education and training.* 3. *Virtues.* 4. *Ideals and ambitions.* 5. *Habits.* 6. *Hard work.* 7. *Humility.*

Like the poet, the true leader is born, not made. But birth is not enough. The natural gift of leadership has to be developed. Education and training play a vital part in any preparation for leadership. The true leaders is born with the natural gift of leadership. He is properly educated. Then he undergoes a long and hard training. Men like Mahatma Gandhi and Jawaharlal Nehru did not become leaders all of a sudden. Greatness did not come to them all at once. They had to pass years in struggle, pain and suffering. They were educated and trained in the hard and harsh school of political life.

The true leader is true to his cause. He is self-confident.' He has the courage of his convictions. He is ambitious, and industrious. He leaves no stone unturned to achieve his ideals and ambitions. He is humble, sociable, and self-sacrificing. Brave and selfless, the true leader leads by example, not by precept. That is to say, he does not preach to his people to do things. He does them himself. As Bernard Shaw says : "He who can, does. He who cannot, teaches." The true leader inspires by his acts his people to follow him.

To him, work is worship; duty is deity. No work is below his dignity. He is prepared to do any kind of work. He understands the dignity of labour. Mahatma Gandhi often did the meanest kind of work. The true leader identifies himself with his people. He does not stand alone and aloof. He is a man of plain living and high thinking. He is well-read

and well-informed. He is an enlightened, far-seeing man. He has vision. He knows where he is leading his people. This is very important. For "where there is no vision, the people perish."

18. MY NEIGHBOURS

1. *Who they are.* 2. *Their peculiarities.* 3. *Conflicts and quarrels.*
4. *Unity.* 5. *Peace and good-will.*

Our building has six flats. We live in a ground-floor flat. There are five other families in the building. They are the professor's, the engineer's, the lawyer's, the merchant's and the bank-clerk's. The professor is a good man. We always find him reading or writing. He is absent-minded. Once he went to a hair-cutting shop with his little son. He wanted a good cut for himself and a clean shave for the boy. But his instructions to the barber went the other way about. So he came out with his head shaved clean, and the boy with a smart hair-crop !

The engineer is in the flat above us. His wife sweeps her floors and throws the dust out of her window. All that dust enters our sitting-room. We have often complained about this — only to get more dust in. On Sundays and holidays, she pounds her spices in the room directly over my study-room. We can neither rest nor work. Any protest on our part would mean more disturbance. The lawyer is in the habit of quarrelling with his wife. He sometimes beats her. But she is more than a match for him. She bites him. The merchant is never seen without his cigarette. He is a chain-smoker. He and the professor are partners in their daily paper. They often fight about it. The bank-clerk is fond of singing in his bath-room. His voice is harsh and broken. We are disturbed by his morning music.

There are three babies, eight school-going children, three collegians and one dog in the building. The business of the babies is to go on crying at night. The dog thinks that it is his duty to chew up our shoes whenever he can do so. His master, the lawyer, enjoys the game. Quarrels about children and over the clotheslines and the common washing-place are frequent. The Bible says : "Thou shalt love thy neighbour as thyself." We cannot always follow this commandment. However, we come together in harmony during festivals like the Holi and Divali. We forget our differences. We are helpful if some illness is going round.

19. MY MOST DETESTABLE ENEMY

1. *Hatred of insects.* 2. *Mosquito.* 3. *How it troubles you.* 4. *While reading or writing.* 5. *At night.* 6. *No remedy.* 7. *Danger.*

There is no love lost between me and the countless insects infesting our land. Some people are able to take an interest in insects. I am not one of them. I hate insects. While I have no human enemy at all, I consider all insects to be my enemies. I particularly detest the beetle, the drone, the fly, the big ant, the bed-bug and the mosquito. But among them my most detestable enemy is the mosquito.

I sometimes think that an unkind power has specially and particularly created the mosquito to annoy me, trouble me, torture me and harm me. The moment I sit down to read or write, a most unpleasant drone assails my ears. It comes from the mosquitoes which have started to swarm around me. I am sure there is no other sound so abominable as that of the mosquito. I have a feeling of nausea when I hear it. I leave off my work. I beat the air around with my arms. A painful sting lances into my left cheek. My left hand automatically slaps me on that cheek ! I try to protect my head. The mosquitoes start attacking my feet under the table. At once I bend down to scratch my feet, and hit my head against the edge of the table ! How can anyone study in these circumstances ?

The night is worse. The mosquito-net is supposed to keep the mosquitoes out, but it does not. The smallest hole in it is big enough for the entire population of mosquitoes to get in. And when you get into the net, all the mosquitoes around steal in, too, and bite you and give you big burning sores. There are anti-mosquito coils and creams. The coils cause violent colds. The creams serve as tonic to the mosquitoes. There seems to be no remedy against the mosquito. And all the factors are in favour of uncontrolled multiplication of these horrible insects. Our open drains, our cess-pools, our irresponsible use of water, our mounting garbage, dumps, our damp dark hovels, our national lack of hygienic and sanitary consciousness are all a heaven for mosquitoes.

The anopheles mosquito causes, communicates and spreads malaria. Recent researches have revealed the frightening fact that the mosquito can spread such terrible diseases as leprosy. I pray to God to give our municipal organizations enough sense to fight the mosquito menace on a war-basis. There must be a national mosquito eradication campaign. It must have top priority.

20. AN HOUR IN A COLLEGE LIBRARY

1. *Spare time.* 2. *Visit to the library.* 3. *Magazines.* 4. *Disturbances.* 5. *Reading; notes.*

This morning two of my professors did not turn up. So I passed one full hour in the library of my college. An hour in a good library is worth an age outside. A library is a treasure-house of knowledge. A little leisure spent in it profits us more than a lot of time in the world outside.

I sat down at the big round table in the middle of the reading-room. There were many magazines on it. I picked up SHANKAR'S WEEKLY. I had a look at its cartoons. I was much amused. I would have laughed out aloud but the sign "SILENCE" prevented me from doing so. Next I saw the wonderful coloured photographs in the NATIONAL GEOGRAPHIC magazine. At one place I found four pages missing. I reported this to the librarian. Someone had cut the pages off with a blade. How selfish and cruel! A real lover of books and magazines would never act in such a savage manner.

Then I began to read a very interesting article in HEALTH AND STRENGTH. This is a very delightful and useful magazine. Suddenly two boys started talking loudly about Sanjeev Kumar and Dev Anand, the cinema stars. A third switched on the transistor he had brought with him. I was disturbed. So were many others. The librarian, however, made the noisemakers leave the library. They went away making faces at us. I finished the article.

I now wanted some information about space-travel. I requested the librarian to help me. He took out for me a big book in the Reference Section. It contained an up-to-date article on Space Travel. I made some notes. My hour had neared its end. I returned the volume to the librarian. I thanked him and left the library.

21. AN HOUR IN A COLLEGE LABORATORY

1. *The lab.* 2. *Experiment.* 3. *Curious things.* 4. *Explanations.* 5. *Bell-jar apparatus.* 6. *Galileo's balls.*

We had a very interesting and instructive hour in the college laboratory yesterday. Our demonstrator first showed us how to determine the focal length of a convex lens. We then fell into pairs. We performed this experiment ourselves.

Next the demonstrator presented some very curious things. When he explained them, we stopped wondering at them. He opened our eyes to the fact that knowledge makes the strangest things appear simple facts. T. H. Huxley says: "Science is nothing but organized common sense." The demonstrator proved the truth of this statement to us.

He switched on an electric-bell in the bell-jar apparatus. We saw it working but we could not hear it! I thought that there was something wrong with my hearing. Then the demonstrator told us that there was no air inside the jar. He had pumped it out. The bell rang in a vacuum. We could not hear it because sound cannot be transmitted or sent out without a medium. Usually this medium is air. Since there was no air in the jar, the sound from the bell was not sent out.

We next saw a foot-ball and a tennis-ball being dropped down together. The big ball and the small ball struck the floor together at the same time. This seemed strange. Then came the demonstrator's explanation. The two balls acted thus because the effect of the earth's gravitational pull does not depend upon mass. Galileo first made this experiment by dropping two balls of different weights from the Leaning Tower of Pisa. We came out of the laboratory wondering at the way science clarifies mysteries.

22. AN HOUR IN A COLLEGE CANTEEN

1. *Professor absent.* 2. *To the canteen.* 3. *Atmosphere.* 4. *Students.* 5. *Discussions.* 6. *Conclusions.*

Our Professor of English was absent. His period was free for us. It would be followed by the recess. I decided to spend an hour in the library. But my friend Patel asked me to go with him to the college canteen. We went.

The canteen was full. Luckily, as we entered, two girls went out. We ran and took the two vacant chairs. There was great bustle here. Most of the young ladies and gentlemen had cut their classes. Clearly, they preferred potatoes to Poetry, cutlets to Composition, wafers to World History, ice-cream to Economics, sandwiches to Sanskrit and tea to Tutorials. They were all in a cheerful mood. We ordered two plates of vegetable samosas and two cups of tea. The waiter brought them and put them on the marble-topped table.

There was a lot of talking and laughing around. Two young ladies began to discuss films. They almost came to blows because one was a Rajesh Khanna fan and the other's idol was Dev Anand. A young man asked us how many neckties Professor X had. We did not know. "One", he said. He knew nothing about Professor X's lectures but he was an authority on the Professor's ties. A First Year boy wanted to know the best way to pass examinations without reading. Among the canteen current topics were the college elections, the variety entertainment, the cricket match, the toughness of Administration and Logic the shortness of Professor Y, and the questions likely to be asked at next examinations. We finished our snack. Patel paid for us. We left the canteen. A whole hour had passed.

23. AN HOUR IN A BAZAAR

1. *Visit to a bazaar.* 2. *Vegetables market.* 3. *Shops.* 4. *Purchase.* 5. *Scenes.*

I needed a few note-books. I went to the bazaar to buy them. It was evening. There were crowds in the bazaar. On one hand, people go

on crying against rising prices. On the other, they go on crowding up shops. They buy not necessities only but all sorts of luxuries. Isn't it strange ?

The vegetables market was something like a big madhouse. Everyone shouted. No one seemed to hear anyone. I saw a cow quietly chewing turnips ! The fruit-stalls were full of oranges, apples, pine-apples, grapes and other fruits. They were a most delightful and mouth-watering sight. I spent quite some time gazing at them.

The cloth-shops looked splendid in their displays of attractive fabrics. The sari shops were full of fashionably dressed women. So were the bangles and fancy-goods shops. They glittered. I thought a bangles-seller was squeezing the wrist of a young lady a little more than was necessary. But it was none of my business. I moved on.

I passed the footwear shops, the glassware and crockery shops, the provision shops and the electric-goods shops. The dry fruit jars in the provision shops made me smack my lips. At last I arrived at my favourite stationery stores. I had to stand in a queue to get my note-books. I bought them when my turn came.

On my way back, I saw a woman crying. A ruffian had run away with her purse and her purchases. I came across a policeman trying to have a big cabbage without paying for it. I saw a tall lady trying to put on a 'veni' and her elbow striking the bald head of a short man. I saw a big milkman tripping over a small dog and falling on a heap of ripe red tomatoes.

24. AN HOUR ON A RAILWAY PLATFORM

1. *People and baggage.* 2. *Stalls.* 3. *Porters.* 4. *Scenes.* 5. *Departures.* 6. *Arrivals.* 7. *Home.*

I spent an hour on a railway platform last evening. The place was full of people and their baggage. I saw the newspaper-stall with its beautiful coloured magazines. I had a cup of tea at a tea-stall. I ate a banana at a fruit-stall.

Some railway porters were sitting on a bench meant for ladies. They chatted and smoked and spat on the platform. Three ladies stood near them. They did not care to get up. A railway official happened to pass by. I drew his attention to the porters. He said that he was a ticket-checker. It was not his job to ask the porters to get up. He went away. I wondered at his behaviour.

Suddenly there was a great stir and excitement. Men shouted, women screamed, children cried. An empty train was coming. Even while it was in motion, people tried to get into it. The train was packed full by the time it had come to a stop. I escaped being pushed into it myself.

I walked up and down the platform. A young wife was weeping because her husband was leaving her to go abroad. A fat government official was garlanded by his clerks. A bridegroom and his party were cheered by their kith and kin. A mother bade a tearful farewell to her son. There was a shrill whistle. The engine blew its siren. The train started. There was a last minute quarrel between a porter and a passenger.

Now a train was arriving. The porters lined up. So did the eager people who had come to receive their near and dear ones. I had seen the scenes of departure. Now I would see the scenes of arrival. The train pulled up. Here an aged couple welcomed their son most lovingly. There a group of men received their political leader. Elsewhere a wife was reunited with her husband. At another place the head of a large family cried out that his pocket had been picked. I came back home wondering at the world and its ways.

25. A DAY IN THE LIFE OF A HOSPITAL NURSE

1. *Rises early.* 2. *To the hospital.* 3. *Uniform.* 4. *Duties.* 5. *No rest.* 6. *Soft touch and sweet speech.* 7. *Patience and service.*

The hospital nurse is up at five. She rushes through her morning routine. Kit-bag in hand, she leaves her house for the hospital. She steps into the hospital at eight. She goes into her dressing-room. She comes out in her spotlessly white uniform.

She visits her patients. She takes their pulses and temperatures. She writes up their charts. She gives them their mixtures or injections. She dresses their wounds, bandages them, and listens to their complaints. We always find her on her feet, always doing something. She is soft in her touch, and sweet in her speech. She has to put up with rude doctors, hot-headed surgeons and grumbling patients. She does her duty patiently and calmly. She respects her superiors. She smiles at her patients.

When her long shift is over, she changes into her ordinary clothes and goes home. She has spent her day in the best possible manner, in trying to heal suffering human beings.

In her daily work, the ideal of a good hospital nurse is Florence Nightingale. This great woman did nursing service during the Crimean War. In the short space of four months, she brought down the death rate of the sick and wounded from 42% to 20%. She took her rounds at night with a lamp. She is known as "The Lady with the Lamp" even now.

26. A DAY IN THE LIFE OF A SALESMAN

1. *Smart.* 2. *Circuit.* 3. *Qualities.* 4. *Paperwork.*

The salesman represents some manufacturing company. He is well trained in the art of salesmanship. He is always alert. He makes the best use of his physical and mental powers. He has mastered Dale Carnegie's art of winning friends and influencing people. He has outdoor duties. He has to tour about. He has to book orders for the goods made by his company.

At a fixed hour in the morning, he is ready for his round or circuit. He is clean-shaved. His hair is well-oiled and parted. His suit is of the latest cut. The tie and kerchief match. The shoes are beautifully polished. The leather-case containing the papers and samples is clean and smart. Thus the salesman cuts a striking figure. He follows the two wise sayings : "Apparel oft proclaims the man" and "Manners maketh man." Good clothes and good manners lead to success. The salesman impresses, pleases and wins over his buyers.

He visits various men. He gives them his samples and literature. Polite, patient, persuasive and persistent, he seldom fails to achieve his ends. Often people refuse to see him. They dismiss him after a brief talk. They even insult him. He does not lose heart. He never gives up his attempts to get orders. And so he makes people buy his products.

Back home at the lunch hour, he has a hearty meal, then a nap. Afternoon tea follows. Then the salesman is out on his second round. He returns late in the evening. Evening meal over, he does his paperwork for an hour or two. And so to bed.

27. A DAY IN THE LIFE OF A BUS CONDUCTOR

1. *At his job early.* 2. *Passengers, tickets, fares.* 3. *Dull work.* 4. *Hard conditions.* 5. *Disputes.* 6. *Conclusion.*

The bus-conductor reports himself at his depot early in the morning. With his metal ticket-box and leather cash-bag, he gets into his bus. The bus starts its journey along its route. It pulls up at its stops. The conductor sees to it that the passengers do not exceed the fixed number. He takes in the passengers, pulls the bell-cord and sets the bus in motion. He hands out punched tickets and collects the fares.

He has to go on doing this dull, mechanical and tiresome work throughout his hours of duty. The conditions in which he has to do his job are very hard. The stops, the starts, the turns, the twists, and the bumps of the bus very nearly shake the bones out of him. The noise of the bus deafens him. He has to deal with queue-jumpers and ticketless passengers. He has to handle the kind of man who gives him a ten-rupee note for a ten-pice

ticket. He has to settle quarrels about seats. He has to keep his cash in order.

Naturally, sometimes he loses his temper. There is a first-class fight between him and a passenger. This, however, is rare. What has become common is the bus-conductor's starting a bus before all the passengers have got on or got off. The bus-conductor is in a hurry through sheer ill-temper. But his irresponsible behaviour has caused many accidents; some of the fatal. Another trouble about him is that though he himself shows little respect for rules, he subjects his passengers to much harassment in the name of rules. He leaves the bus when his shift is over. He hands in his accounts at the depot and goes home.

28. A DAY IN THE LIFE OF A WAYSIDE COBBLER

1. *Place.* 2. *Articles.* 3. *Tools and materials.* 4. *Clients.* 5. *Work.* 6. *Rest.* 7. *End.*

The sun is up. The wayside cobbler, his wooden box slung from his shoulder with a leather strap, comes to his usual place. This spot is a footpath corner or the foot of a shady tree. The cobbler puts down the box. He cleans the place. He sits down. He opens the box. He takes out his tools — shoe-rest, awl, needles, cutter, nails, brushes, rags. He brings out his materials — leather, soles, balls of thread, tins of poolish. He arranges all these neatly. Then he lights his 'biri' and waits for his work.

He does not have to wait long. A man finds a nail inside his shoe. digging into his foot. He brings his trouble to the cobbler. A lady comes to the cobbler with her chappals in her hand. The layers of one sole have come apart. The other sole has come off the toe-strips. A well-dressed man stops to have his shoes polished. The wayside cobbler attends to all these people. He goes on doing his work throughout the morning and evening. Noonday is his free time. He has a simple snack and then dozes off.

At about three in the afternoon, some customer in need of repairs wakes him up. He does the job. He has his tea and 'pan' and 'biri'. Once more he gets busy. He knows the science of the shoe from A to Z. He does everything wonderfully well. He is never careless. He takes pride in his work. He stops working late in the evening. Then, with his humble earning in his pocket, his box hanging by his side, he goes home.

29. THE DAY EVERYTHING WENT WRONG

1. *Saturday*. 2. *Milk*. 3. *Bottles broken*. 4. *Rebuke at home*. 5. *Accident*. 6. *College*. 7. *Home*. 8. *Lock*. 9. *Play*. 10. *Loss*.

Last saturday, my mother woke me up at five in the morning. She said our servant had failed to come. I must run to the milk-booth and get our bottles.

I ran to the milk-booth. I got our two bottles. On my way back, I slipped over a banana-skin. I fell down. The bottles were broken to pieces. The milk was lost. I came home with a slight limp. I told my mother all about the accident. Mother reported it to Father. Both of them rebuked me strongly for being a very careless boy. Father worked out the loss in terms of money. He asked me how he was to maintain the family if I went on breaking our full milk-bottles. I had to go without my tea. No milk, no tea. This gave me a bad headache.

I went into the bath-room for my bath. I put my right hand into the bucket full of water. I took it out the next moment. Mother had forgotten to add cold water. I had a bad scald. I did not think it possible for me to go to college. Father said that he did not pay high fees for me to stay at home and break milk-bottles. I had to go.

At college, the boy next to me gave me a painful pinch. I cried out. The professor sent me out of the class-room. He thought I was limping to make fun of him. He took away my identity-card. He said he would report me to the Principal for insulting behaviour. I came home. I found our door locked. Mother had gone to her aunt. I came to know about it from my neighbour.

I put my books on our door-step. A couple of friends came along. I began playing with them. But my limp grew very painful. I went back to the door-step. My books had disappeared! My friends went away. I sat on the step with my head in my hands.

30. THE ELECTION DAY

1. *Off day*. 2. *Propaganda*. 3. *Excitement*. 4. *Voting*. 5. *Close*.

It was the election day. We were to elect two members to the Legislative Assembly. It was a holiday. The various parties had carried on a brisk propaganda in favour of their candidates. Meetings had been held. Appeals had been issued. Processions had been taken out. There had even been disturbances.

The rival groups had used all possible means, fair and foul, to capture votes. There had been door-to-door canvassing. I remembered Bernard Shaw's statement : "Democracy substitutes election by the incompetent many for appointment by the corrupt few." The election day began with great stir and excitement. Volunteers of different parties rushed about here, there and everywhere. Press reporters, police officials and polling-agents moved

about rapidly. Jeeps, cars, and trucks drove about, leaving clouds of dust and smoke behind them. Long voting queues formed at polling stations.

Voting began at eight sharp. Each voter got his name ticked in the electoral-roll. He took his ballot-paper. He went into his booth. He marked the paper. He folded it and dropped it into the ballot-box. Then he left the booth. An indelible ink mark on his left fore-finger showed that he had already voted.

There was quiet everywhere now. This was because of the strong police order. As closing-time drew near, more and more voters came in. It became a rush towards the close. The booths closed down on the stroke of six. The election was over.

31. THE INDEPENDENCE DAY

1. *August 15.* 2. *Meaning and importance.* 3. *How the college celebrated it.* 4. *Flag salutation, decorations, exhibition, play, speeches, etc.*

India was a British possession for over three hundred years. Bal Gangadhar Tilak died crying : "Swaraj is my birth-right and I shall have it." There was a long and hard struggle for freedom. Men like Mahatma Gandhi and Jawaharlal Nehru played a great part in it. Then freedom came to us. India became free on August 15, 1947. Thus August 15 is our Independence Day. It is a very important day. It is a public holiday. It is celebrated throughout India with great joy and pride.

My college celebrated the last Independence Day with great enthusiasm. We all met on the college grounds at 7-30 a.m. The principal explained to us the spirit of the Independence Day. He gave us a brief account of our fight for freedom. He pointed out to us the many blessings which freedom has brought to us. He showed us the necessity of guarding this pearl beyond price — Liberty. He quoted John Philpot Curran : "The condition upon which God has given liberty to man is eternal vigilance." He asked us to remember our patriotic duty, to promote national unity, and to dedicate ourselves to the defence of our motherland. After the speech came the flag-salutation. The function ended with the National Anthem.

Every class-room had been cleaned and decorated by the students the previous day. We went round to see the decorations. There was an exhibition in the college-hall. It showed photographs of great national heroes like Lokamanya Tilak, Gandhiji and Jawaharlalji, accounts of their lives and work, a few paintings showing Indian life and character, and specimens of rural art and craft.

We came away at 11-30 a.m. In the evening the college dramatic circle staged a short play with freedom as its theme. The Independence Day ended with our taking the National Pledge and singing the National Anthem.

32. THE REPUBLIC DAY

1. *January 26.* 2. *Procession.* 3. *Flag-salutation.* 4. *March past.*
5. *Evening.* 6. *Illuminations.* 7. *Pledge.*

The twenty-sixth of January is our Republic Day. It was on January 26, 1929, that we took the pledge to free India from the British rule. It was on this day, that India became a Republic in 1950. This, therefore, is a great day. We celebrate it every year with pride and pleasure. It is a public holiday.

In the morning of the last Republic Day, I joined a small procession starting from my street. Many other small processions merged with us on the way. We came to the big public grounds. Now we became a great public meeting. The Chief Minister of our State unfurled the National Flag. We saluted it. There was a march past of jawans.

On my way home, I saw sweets being distributed among the poor in the slum areas. Everyone was full of joy. The atmosphere was gay.

There was another big procession in the evening. Every building, every shop, had the Tricolour flying on it. There were big floats in our procession. They represented our chief historical, cultural and political events. They made the procession look like a wonderful show.

At night I went to see the illuminations. There were huge crowds everywhere. I saw all the fine sights. It was midnight when I came back home. Tired as I was, I crept into bed with a determination to preserve and protect the freedom of my motherland.

33. WHEN I WAS CHILD

1. *Home.* 2. *School.* 3. *Games.* 4. *Mischief.* 5. *Conclusion.*

I remember my childhood very clearly. My memory goes back to the time when I was only six years old. The sights and the sounds, the people and the places, the faces and the graces, of that rosy dawn of my life come back to me in all their freshness and sweetness. I become at times a child once more.

As a child, I was very happy both at home and at school. We were seven — four brothers and three sisters. We had loving parents. They took a care of us in sickness and in health. We had such a comfortable sense of protection and security! We visited the public gardens every Sunday evening. We had great fun there. Sometimes we went to the zoo and the museum. We had a wonderful picnic almost once a month. There were grand birthday parties for us. Ah, those sweets and those presents! I was put to a nursery school and then to a kinder-garten. Many important things were taught to me in a very pleasant way.

We played many games at home and out in the street. Often our cloth-ball fell into an old lady's courtyard. She made a big fuss about it. We had great difficulty in getting the ball back. We loved to climb up fruit-trees and eat what did not belong to us. I was once caught running away with a raw mango. I can still feel the thrashing I received from the owner of the mango-tree. Once my elder brother was giving me a ride on his bicycle. He lost his balance. I fell down. I can still feel the pain.

All things considered, I was very carefree and light-hearted in my childhood. It was the wonderful playtime of my life. I wish I was a child once more.

34. MY MOST WONDERFUL DREAM

1. *On way to college in the dream.* 2. *Gift of flight.* 3. *Experiences.* 4. *End of dream.*

I had a most wonderful dream last night. In it, I was on my way to college. Suddenly a band started playing. Two fairies appeared before me. They picked me up. They put me in a green-and-gold coach. The coach had eight white horses. The horses had red crests on their heads. The coachman wore a blue-and-gold uniform. He had a yellow hat on with a green band and red feathers.

I sat on the dark-blue velvet seat. The coach began to move. The band was in front of it. It was playing a lovely tune. We entered our college grounds. The coach stopped at the entrance of the college building. Here a fairy king welcomed me. He had the face of our Principal! He said that I had scored the highest marks in English. So I had been awarded the gift of flight. I would now be able to fly like a bird. But if ever I committed such a mistake as "They speaks", this gift would be taken away from me. I thanked him. He disappeared. I flew out of the coach!

I felt free as air. I flew up and down, and round about, and here, there and everywhere. I rose up to tree-tops and looked at the eggs in bird's nests. I flew out to house tops, towers and even mountain peaks. I flew high up in the sky. I saw the tiny ships in the broad blue sea. I flew into forests. I saw lions and tigers and wild elephants. I shouted at crocodiles in big rivers. At last I dropped down on a beach. A sea-gull came up to me. It screamed. Then the scream became the disturbance of a radio. I was awake! It was morning. Father had switched on our radio.

35. IF I WERE THE PRINCIPAL OF A COLLEGE

1. *Aim.* 2. *Self-improvement.* 3. *Administration.* 4. *Staff and students.* 5. *Departments.* 6. *Hygine and sanitation.* 7. *Discipline.*

If I were the principal of a college, my aim would be to make my college the best seat of higher education in the country. I would start with my own self. I would try to find out my own defects and remove them. I would dress well, speak well, and act well. I would set an example for punctuality, regularity, politeness, honesty and efficiency. I would never lose my temper. I would never be rude to my staff or my students. My actions would be goverened by sympathy, understanding, reason and justice.

Next I would make the college office quick and orderly in its work. The teaching staff would be learned and painstaking. The students would be serious and studious. The peons would be smart and honest. My examinations would be systematic and incorruptible.

My college would have a large and well-organized library. The laboratories would be well-equipped and up-to date. There would be a fine botanical garden, a big playground and a modern gymnasium. I would have municipal and police help to see that no harmful food and drink were sold around my college and that no bad characters moved about.

Herbert Spencer says : "Education has for its object the formation of character." Character-formation would be my ideal. I would have perfect discipline and order at my college. Late-comers, idlers, noise-makers and mischief-mongers would not be tolerated.

I would be fair and kind to the members of my staff. I would not put up with any staff-room politics. My atmosphere would be clean. At the same time, I would not tolerate any laziness, laxity, inefficiency, or irresponsibility on the part of any of my professors. The teaching-staff would have to be disciplined, decent and morally sound. There would be many extra-curricular activities. The general atmosphere would be that of scholarship, culture and good fellowship.

36. IF I WERE A MILLIONAIRE

1. *Comforts and pleasures.* 2. *Healthy activities.* 3. *Values.*

If I were a millionaire, I would have the natural desire to live a comfortable and pleasant life. I would spend some part of my wealth to satisfy this desire. I would eat well, dress well, and live in a well-planned bungalow with a lovely garden all round. But all my near and dear ones would share these joys with me. I would never be selfish.

I would have only the necessary rest and ease. I would never be lazy. I would understand the dignity of labour. I would spend several hours morning and evening in doing hard physical work. I would have good exercise. I would keep myself fit and active. I would be proud of healthy physical and mental activities. But I would never be proud of my wealth. I would try to help my fellow-beings in every possible way. I would donate large amounts of money to charitable works.

My chief pleasures would be intellectual and artistic ones. There would be a big library in my bungalow, a fine selection of paintings, and a stock of classical records. Travel would be among my favourite activities. I would go round the world and study different places and different races.

I would always remember that life is too short to be thrown away after amusement and that the Goddess of Wealth is fickle. A millionaire today may be beggar tomorrow. I would pay my taxes honestly. I would never have black money. My values would be those of Truth, Goodness and Beauty. I would do everything possible to put into the world something more than what I took from it.

37. IF I WIN A LOTTERY

1. *First prize.* 2. *Joy.* 3. *Use of the money.* 4. *Personal improvement.* 5. *Others.*

I have bought a lottery-ticket. I feel as if I had made a very wise investment. I have spent only a rupee. But the first prize carries Rs. 3,00,000. My one rupee might bring me that big amount. The draw is on the first of next month. The poet Pope has said : "Hope 'spring eternal in human breast." My heart is full of hope. I may win the first prize. Nothing is impossible.

If I win the first prize, I shall experience wild joy. I shall have to control myself. I shall have to take care to preserve my mental balance. Three hundred thousand rupees ! Just imagine ! Money is said to be the root of all evil. But I shall see that no evil comes to me from my lucky money. I shall buy a nice new house. My father has been over-worked. Same is the case with my mother. I shall send them on a long and pleasant holiday tour. I shall set apart Rs. 20,000 to help the poor and the needy. Rs. 5,000 will go to the Blind School of my city, Rs. 3,000 to the Red Cross Society and Rs. 3,000 to the public hospital.

I shall go abroad for further studies. I shall also help a few poor students to pursue the studies of their choice. I shall enjoy myself, of course. But I shall take every possible care to see that I do not succumb to the vices of wealth. I shall keep away from smoking, drinking and

gambling. I shall never have anything to do with fair weather friends and financial crooks. I shall always try to use my heavensent money for my own improvement and the improvement of my prospects. I shall always share my happiness with others.

38. IF BARBERS WENT ON STRIKE

1. *A sensation.* 2. *Dark side.* 3. *Bright side.*

Suppose all the barbers in our city went on strike ! What then ? I don't think anything very serious would happen. On the contrary, I see a number of advantages in such a strike.

The strike will not have any effect on those who are fortunate enough to be completely bald. Their heads will never be better and cannot get worse. The rest of us, except those who like long hair, will be affected by the stoppage of the hair-cutting activity. We shall grow more and more hair on the face and on the head. For the face, however, there is the blessed safety-razor. But we must remember that our masses are still very poor. They cannot buy the safety-razor and the blades. So we shall have more and more people, growing beards, and hair on heads. Our expenditure on soap and hair-oil will increase, for we shall have to keep all this hair clean and soft. In times of quarrels, we shall be in danger of being caught by our hair and brought low.

All this is true. But consider the blessings of an indefinite barber strike. We shall be spared those long and boring waits in the hair-cutting saloons. And all that reading of old magazines. A lot of time will be saved for us. It will be possible for us to use this time profitably. Barbers are getting costlier and costlier day by day. Their strike will save us large amounts of money. And money saved is money gained. Again, when one is in the barber's chair, the barber tries to uproot one's head by pushing it up and down, and screwing it in a clockwise and anti-clockwise manner. No more such tortures for us ! No fear of infection ! Besides, at present very few of us are well-cropped. The majority of us are badly cropped. We are unequal. The barber-strike will remove this inequality. It will bring in the great democratic republic of hairy human beings. We need not be afraid of an endless growth of hair. Necessity is the mother of invention. People will learn to cut one another's hair.

39. IF NEWSPAPERS WENT OUT OF CIRCULATION

1. *No serious loss.* 2. *Harmful news.* 3. *Good effects of its absence.*
4. *Advertisements, their bad influence.* 5. *Eye-strain.* 6. *Time-saving.*

What if all our newspapers went out of circulation because of a workers' strike or some such reason? Certainly, the heavens would not fall. No dire disaster would befall us. On the contrary, great peace and happiness would come to this troubled world.

Of course, we would miss 'news'. But very little of newspaper matter is real news. Most of it is sensational crime reporting or mischievous political propaganda. It makes us indifferent to murder, loot and burning. It arouses our worst passions. It gives rise to arguments, quarrels, riots and wars. The world would be a better and brighter place if this news went dead. We would be spared a lot of nervous tension. We would be more spiritual in our thoughts and acts. Complete stoppage of newspapers would take us nearer to universal brotherhood.

Advertisements of all kinds make up the major portion of a modern newspaper. They corrupt our bodies, minds and spirits. They make us throw away our money after pictures, plays, fashion-parades, beauty-aids, cigarettes, drinks, patent medicines and suchlike. They lead us into luxury and vice.

Early morning is the best time of the day. We waste this wonderful time in reading mischievous newspapers. Again, newspaper print is very small and dim. It causes dangerous eye-strain. Many people try to read newspapers in overcrowded railway compartments. They damage their eye-sight. What great relief it would be to our eyes if newspapers went out of circulation! And we could put the time saved to many profitable uses.

40. VISIT TO A WEDDING RECEPTION

1. *Reception.* 2. *Place.* 3. *Scene.* 4. *Newly-weds.* 5. *Congratulations.*
6. *Refreshments.* 7. *Home.*

We had received an invitation from one of my father's friends. His son had married. There was a reception in celebration of the wedding. We had been invited to this reception. We went to it last evening. The place was a very big public hall. A decorated gate was put up outside it. There were lovely illuminations all round. The coloured lights formed bright and beautiful designs.

We were received by the bride-groom's parents at the entrance. They were splendidly dressed. Their faces were wreathed in smiles. A lovely

little girl gave us beautiful rose-buds. Another sprayed us with scented water. We entered the hall.

The inside offered a wonderful scene. There were coloured festoons and lanterns and balloons. Long tables were laid out for refreshments. Far back was a platform with steps. It was covered over with a thick red carpet. There were two red-and-gold velvet chairs on it. Behind them was a lovely backdrop of fresh and fragrant flowers, and small red and blue and green and orange lights, all falling into a wonderful design.

The newly-weds sat on the two thronelike chairs. They wore magnificent dresses. They looked charming. They were very happy and gay. We went up to them. We congratulated them heartily and gave them fine presents. We were photographed with them. My five-year old brother liked the function so much that he asked Father : "Pa, when am I going to marry ?" He made us all laugh loudly.

We took a table. There was great bustle and merriment around. Soft music played on. We had a nice snack. Then we rose. We moved about. We met many friends and chatted with them. At last, it was time to go. We thanked our hosts. It was nearly midnight when we came home.

41. VISIT TO A MUSEUM

1. *Curious objects.* 2. *Arms, scripts, books, pictures, statues, statues, carvings, etc.* 3. *Single visit not enough.* 4. *Visit interesting and instructive.*

I spent well over three hours in the city museum last Monday. That was the best use of my spare time. It was a very pleasant and profitable visit. Rare, curious, ancient, precious, wonderful things met my eyes everywhere. What a vast world of human skill and invention was here !

The big central hall contained objects showing man's progress in the art of fighting. They ranged from the prehistoric flint to the latest automatic gun. Among them were many kinds of armour, shield, mace, sword, bow and spear. I hate war. I turned away from this destructive side of man. I went to his constructive side in the next hall. It showed the constructive works of man carried out in peacetime. Here was a whole history of such works, particularly, written works. The collection began with the first baked tablets. It progressed through parchment scrolls, silk scrolls, and so on. It came up to illuminated manuscripts. It ended with the most modern printed books.

I then entered the picture-gallery. It contained many ancient and modern masterpieces. It contained copies of the works of Raphael, da Vinci, Botticelli, Picasso, Dali, and others. Leonardo da Vinci's famous picture 'Mona Lisa' held me spell-bound. There were many specimens of

the various schools of Indian painting. In the sculpture-room, I gasped with great delight at the sight of the Three Graces and the Aphrodite of Praxiteles. A small room showed rare curtains and hangings and brocade-work. Another room exhibited engravings and carvings in wood, ivory, metal and stone.

I hurried through the fabric, ornament, pottery and glassware sections. The pieces from Italy and Japan were wonderful. There was so much of beauty and variety everywhere ! I left the museum at closing-time. I decided to visit it again and again. One visit is not enough. There is such a vast treasure-house to see ! As I went home, I marvelled at the divinity of Man shining through his arts and crafts. Even my single visit had been most interesting and instructive.

42. VISIT TO A FACTORY

1. *Biscuit factory.* 2. *Manager's welcome.* 3. *Going round.* 4. *Processes.* 5. *Tea.* 6. *Presents.* 7. *Good-bye.*

We visited a biscuit-factory some time back. The manager of the factory welcomed us. His assistant took us round. He showed us the first stage of biscuit-manufacture. A very big cylinder mixed flour, cream and other ingredients. It churned them into a thick paste. The way it worked was wonderful.

In the second stage, the paste was turned into various pleasing biscuit shapes. These shapes were stamped. Then they were put on a conveyor-belt. During the third stage, the belt passed through an oven. O wonder ! The shapes entered raw at one end, and came out perfectly baked at the other ! C. E. M. Joad says that modern civilization has given us 'powers fit for gods'. Here was an example of these powers. Truly, machines are not bad. They are not bad so long as we are their masters. They become bad only when we allow them to master us.

After the baking, the workers picked the biscuits off the belt with gloved hands. They put the biscuits through an automatic wrapping and packing machine. Throughout, from the raw materials to the finished products, the various stuffs were untouched by any naked hand.

We ended up in a vast shed full of neatly stacked packets and boxes ready for the market. We were now somewhat tired. We had tea and newly made biscuits in the factory canteen. The refreshment satisfied and delighted us. I had never tasted fresh-baked biscuits before. I enjoyed them now. There were all sorts of them — cheeselets, cream-crackers, cream-puffs, sweet-creams, chocolate-creams, ice-cream wafers,

digestives, coconut-crunches, and so on. I ate as many of them as I could. Indeed, we all, that is to say, the whole of my class, ate the biscuits, smacking our lips noisily. They were delicious. They were free to us. Free eatables are always most delightful.

The feast over, we thanked the manager for his kindness and generosity. He did something now that made him look like an angel. He presented to each one of us a box of his best biscuits. We thanked him once more. We have three loud cheers for him. Then we bade him a grateful good-bye.

43. A VISIT TO A HILL STATION

1. *May.* 2. *Panchgani.* 3. *Air and beauty.* 4. *Points and views.* 5. *Return home.*

Bombay was very hot last May. We decided to go to Panchgani. This hill station is about 4,000 ft. above the mean sea-level. We took a morning train from the Victoria Terminus for Poona (now Pune). The train ran through some of the loveliest mountain scenery I have seen. It put us down to Pune in about four hours. After a delicious meal at the station restaurant, we got on a bus. As the big bus with many passengers went noisily along, we saw wonderful natural beauty, of plain and mountain, ever changing, and more bewitching at every change.

With some stopovers for rest and refreshment, the journey was very pleasant. By about 6 p.m., we were in our Panchgani residence. We felt the air of the place to be delightfully cool and bracing. It was like going from a hot oven into an air-conditioned room. I was charmed. The sky next morning was of a magic blue colour. The woods of forests around were of an enchanting green. The air was pure, sweet and invigorating. Sir Thomas Browne has described Nature as God's Art. And here all round us was that Divine Art ! I filled my eyes with the blue of sky and the green of the woodland and the rainbow colours of the wild flowers. I inhaled deeply great lungfuls of the cool clean air. How different it was from the dusty, smoky, polluted air of Bombay !

Panchgani is a big plateau or tableland. Its soil is red. This red earth makes the bushes and trees look glowingly green. We spent nearly a month in this heavenly place. We had a cheerful and exciting time. We went about sight-seeing everyday. We saw a good many points. These points gave us wonderful panoramic views of hills and valleys, streams and rivers. The Kanga Point and the Sydney Point were fascinating. We walked and climbed miles and miles at Panchgani. But

never once did we feel tired or weary. The air was our tonic. And how we ate and ate and ate !

Panchgani is known for its schools and sanatoriums. We saw many of these. Life here is costly. Hotels are impossible for the common man. But we were lucky enough to get a private house. We did our cooking. That was why we could spend a month at Panchgani. The month slipped away like a dream. It was sad to bid good-bye at the end of it to the fairyland of Panchgani.

44. AUTOBIOGRAPHY OF A COLLEGE BENCH

1. *Birth.* 2. *Form, polish, smell.* 3. *Troubles in a truck.* 4. *At a college.* 5. *Hard life.* 6. *Many and varied experiences.*

One sunny morning, ten years ago, a carpenter put a finishing touch to my polish. He gave me the last lick of his brush, looked at me with pride and pleasure, lighted a "biri", and started puffing at it. Then surely I was polished mirrorlike. You could have seen your handsome face in me. Ah, I had such a sweet smell ! I was really proud of my form and my finish and my fragrance.

That same afternoon, a huge truck pulled up at the carpenter's workshop. Some forty of us were loaded into it. We were fastened and secured with stout ropes. The loading was rather roughly done. It gave me many a disfiguring dent. Here I was at last in the big transport with many on top of me cutting into my lovely polish. Soon the carrier was rattling away. I felt as if I was being torn, limb from limb.

After a very long and very hard and very painful journey, we were at last unloaded at this college. I regret to say that once more we were handled in a very rude and rough manner. I lost a bit of my back. Fancy your losing a bit of your back ! However, I heaved a sigh of relief when I was carried into this class-room and put down near a window. My college life had begun ! There were many old and battered benches around me. I thought rather highly of myself, and looked down upon those poor old wretches. Little did I know then how hard my life would be.

It has been very hard. But it has had its pleasures, too. I do not find it possible to review the whole of my life here. Suffice it to say that it has been a career of many and varied experiences. Boys and girls have cut their initials into me. They have dragged me about. They have jumped and leaped on me. They have often over-turned me, and pulled me around in that miserable position.

Once my back was broken in the course of a class-room fight. It was soon mended. I have seen students studying seriously and students

playing pranks while the lecture was in progress. I have seen students copying things from one another during examinations. I have seen them giving funny nicknames to professors or throwing paper-darts at them or listening in to transistors or eating salted peanuts during lectures. Once two girls occupied me. The boys behind tied up their pigtails to my back ! I have seen experienced lecturers teaching wonderfully well. I have also seen new raw ones stuttering and stammering and blundering on before an unruly class.

I am sure I have still a long way to go. There will be many more experiences for me. You, who are now occupying me, are a brilliant student. Good luck to you.

45. AUTOBIOGRAPHY OF AN OLD UMBRELLA

1. *Introduction.* 2. *Birth.* 3. *Shop.* 4. *Masters.* 5. *Treatment.* 6. *Condition now.*

I am a poor old umbrella. You are ashamed of me, aren't you ? Yes, you are. The absent-minded professor in the bus took away your new umbrella. He left me behind. You picked me up. You made a wry face. You cursed the professor for a fat-headed old thug. You gave me a violent shake. Sir, do not hate me. Pity me. Listen to my story.

I saw the light of day in a factory. That was ten years ago. I was new and beautiful then. Oh, how healthy and strong and vigorous I was then ! My cloth and rod and spokes and ribs and handle were all fine and first-class. I was top-notch.

The factory bundled me off to a big shop. Many others of my kind were sent along with me. Encased in coloured paper, we were kept in steel stands, the price-tickets round our necks.

The monsoon was beginning. A rich merchant came into the shop one morning. He bought me for eighteen rupees. See ! I wasn't cheap. Eighteen good rupees. That was my worth. Well, the merchant carried me home. He used me very carefully. But his school-going son sometimes took me away. He treated me very roughly. He often kept on opening and shutting me for no reason at all. Once he fought another boy's umbrella with me. I got torn during the fight. Later I was patched up. I had also the satisfaction to see the merchant giving his boy a sound beating.

Two years passed. Then the rich merchant sold me to one of his assistants for five rupees. This new master of mine thrashed his wife with me. He was a wife-beater ! How could such a man have any feeling

for me ? Mercifully, one day, while he was away, his wife sold me to a second-hand dealer for two rupees.

The professor bought me from the dealer. He paid three rupees for me. He did not respect my identity as an umbrella. He used me in any odd way he liked. He often forgot his cloth-bag at home. Then he put his notes and books into me. I often carried his vegetables for him. Once he slipped a paper-bag containing half a dozen eggs into me and forgot all about it. When he put me up and opened me out in the street, the eggs fell and broke on his bald head !

Years have passed, and now I am with you. I look ugly. I have a couple of holes in me. I have a few patches on me. Yet I dare say I am stronger and more serviceable than any of the new umbrellas of today. That new umbrella of yours would not have lasted you for more than six weeks. I will serve you in the best possible way for at least a year from now.

46. UNIVERSITY EDUCATION

1. *What it is.* 2. *Newman's idea.* 3. *Our system.* 4. *No quality control.* 5. *Overcrowding.* 6. *Mass teaching.* 7. *Examinations.* 8. *Degree-hunting. How to improve it.*

True university education helps us to get knowledge and develop our minds. It forms our character and cultivates our personality. It gives us general culture and prepares us for life. According to Cardinal Newman, a university is a 'school of universal Learning.' It takes all knowledge for its province. It gives liberal education. That is to say, education, that is its own end. It does not aim at securing jobs for us. It fits us up for any job we take up. It encourages 'the communication and circulation of thought by means of personal intercourse.'

Indian university education is far from these ideals. There is no quality control in the matter of admissions. Hence colleges are overcrowded. The classes are very big and unwieldy. There is no personal contact between the teacher and the student. Teaching is mechanical and boring. The courses of study are often too heavy, and meaningless. Thus our universities have become mere examining bodies.

The examinations are games of chance. Students do not study. They cram guide-books. Success at examinations means degrees, and degrees mean jobs. Thus the university student is a degree-hunter; the university is a degree-dealer. The atmosphere of a university is not academic; it is corrupt. There is no real research, no advancement of knowledge. University men are after position and power.

We need a lot of improvement. University education should not be considered everybody's right. Only those who are capable of being benefitted by it should be admitted to colleges. Others must be sent to vocational and technical institutes. Colleges must have fewer numbers, smaller classes, and more teachers. University teachers **must** be properly trained for university teaching. The courses must be in keeping with the practical needs of modern life. The examination system must be completely changed. Day-to-day class-room work must count, not the final desperate performance in the examination-hall. The Indian university must stop being a graduate-producing factory. It must give us enlightened young men and women with sound characters and integrated personalities.

47. UNIVERSITY MEDIUM OF INSTRUCTION

1. *Meaning.* 2. *Qualifications of a university medium.* 3. *Mother-tongue.* 4. *Regional language.* 5. *National language.* 6. *English.* 7. *Conclusion.*

The language through which we are taught is our medium of instruction. What should we have as our university medium ? Cardinal Newman rightly says that a university is a place where students and teachers from all parts of a country come together in one spot to pursue knowledge through study and exchange of ideas. So a university medium must have the following qualifications :

1. It must be a key to modern knowledge in the fields of commerce, culture, science, and technology.
2. It must be most widely spoken and understood. All the better if it is a language of international communication.

Only a very advanced world language will have these two qualifications.

The mother-tongue is of course the best medium of instruction. But there are many different people in India with different mother-tongues. And these mother-tongues are not highly developed. They do not and cannot have literatures on advanced modern subjects. Clearly the mother-tongue cannot be a university medium of instruction. It has its right place at school.

The regional language must be ruled out for similar reasons. It is the mother-tongue of its own region. But it is foreign to all other regions. Its imposition as a university medium must mean our being shut off from the rest of the world, our being disunited and our being shut up in our own regions. We cannot come together in one spot and pursue knowledge at a university which teaches through its regional

language, a language which is not advanced and which is not widely understood.

The national language, Hindi, is not yet truly national. Parts of India are opposed to it. It can be our future medium of university instruction. But then we all must accept it as our national language and learn it and develop it and enrich it.

Meanwhile, the case for English as university medium remains strong. It has been with us for long. It is widely spoken and understood in our country. It is a unifying factor. It is a key to modern knowledge. It is a language of international communication. It is a "window upon the world". Unfortunately, it was abolished at school all too soon. Students going up to universities are unable to follow instruction in English. Consequently university standards have fallen and are still falling. Let us hope it will be replaced by the national language in the near future. But it will be in our interest to retain it as a second language and the language for post-graduate studies.

48. THE IMPORTANCE OF ENGLISH

1. *Narrow view.* 2. *Mistaken and harmful.* 3. *English no longer a tyranny.* 4. *Rich, powerful, international, useful, very necessary.* 5. *Very important to us.*

Many narrow-minded people think that English has no importance in free India. It was forced on us by the British. We had to learn it to earn our bread. The British are no more our rulers. They have gone. Therefore English must go. It is a foreign language. We are a free people. We must not hang on to it slavishly. Its place must now be taken by our own languages.

This is a mistaken view. It is also a very harmful one. The British have left us. The dominance of their language has naturally disappeared. The mother-tongue and the national language have been introduced in its place at various levels. This is a logical and beneficial result of our political freedom. But this does not mean that English is not important to us now. Indeed, it is more important than it ever was. Every other developing country in the world has realized its importance. Total abolition of English would be a cultural suicide. English is our indispensable second language.

English is the richest, the most varied and the most powerful language in the world. According to Sir Ifor Evans, it is "the only possible language for world communication". Professor Randolph Quirk says : "It is the most international of languages." It is spoken by the majority

of the world's people. It is understood, for practical purposes, almost everywhere. Pandit Nehru called it a "window upon the world."

English is the link language of the world of today. It is the language of modern commerce and culture, science and technology, wisdom and knowledge. The best that has been thought and said in the world is to be found in English. We cannot banish it from our intellectual and practical life. We must retain it to live and progress in the fast-moving modern world. We must allow it to enrich and vitalize our own languages and literatures. We shall be better Indians for learning more and more English.

49. EXAMINATIONS

1. *The degree-job axis.* 2. *Exaggerated importance of examinations.*
3. *Their nature.* 4. *The evil effects.* 5. *Remedy.*

India is still a very poor country. How to eke out a bare livelihood is the problem of the common man. Livelihood depends upon a good job. A good job depends upon a university degree. And a university degree depends upon success at examinations. Hence examinations have assumed in our educational system an importance out of all proportion to their intrinsic worth. Indeed, we have no education worth the name. Our schools and colleges are not seats of knowledge and culture. They are examining and promoting bodies. From the beginning to the end, our education is a series of examinations. The chief anxiety of a student is not how to study, but is how to prepare for his examination. That of the teacher is not how to teach but is how to prepare his students for their examinations. Indian education is examination-centred.

Because of their exaggerated importance, examinations have become the nightmare of students. The whole career of a student depends on what he does in the course of a few hours in the examination-hall. If he cannot attend a single examination session because of a mishap, he loses his year. The question-papers are set by people who have never taught him. If the questions happen to be the ones he has guessed, he passes; if they are unfamiliar, he fails. Again, the answer-scripts go into the hands of examiners who have no idea of the conditions under which the students have worked. Assessment standards vary from examiner to examiner, and in the case of one examiner, from mood to mood. If the examinee gets into the hands of a liberal examiner in a happy mood, he passes; if into the hands of a stingy examiner in a sour mood, he gets plucked. Mass examinations and assessment have made any kind of precision impossible.

Thus our examinations kill interest in study. They put a premium on memory. They are not true tests; they are memory tests. And so, as Charles Colton declares, "Examinations are formidable even to the best prepared, for the greatest fool may ask more than the wisest man can answer." They call for guide-book cramming, hunting about for "likely questions" and visits to examiners for "some consideration". They do not seek to find out what the student knows; they attempt to pull up the poor thing on what he does not know. They are not a measure; they are a murder. Annual examinations are held in the hottest season in this hot country, in the most intimidating conditions. They catch the examinees at their weakest and worst.

They are games of chance, mere gambles. Expert researches have proved them to be so. They have been known to fail geniuses and pass up idiots. We have for this, the word of no less a man than the great scientist Dr. Alexis Carrel.

All the known ideals of education are lost in the whirlpool of examinations. The final products of these examinations are degree-holders and job-hunters, not cultured and enlightened citizens. We must throw the entire present system of examinations overboard. Mass examinations and mass assessment must go. Paper tests must be replaced by personal tests. Subjective questions must yield place to objective ones. The element of chance must be effaced. Interest and not intimidation must go with examinations. The examinee must be lifted up, not crushed. The degree-job axis must be smashed. "Education for education's sake" must be our slogan.

50. A FORTNIGHT BEFORE THE EXAMINATION

1. *A fortnight to go for the university exam.* 2. *Doubts and fears.* 3. *The time-table.* 4. *Difference.* 5. *Father's advice.* 6. *The necessity of self-control, courage, confidence and cheerfulness.*

A fortnight to go. Just fifteen days left. Then my university examination will be. The very idea of this trial is fearful. I feel very uncertain, very uneasy. I am torn by doubts and fears. I am worried and nervous.

Of course, I am well-prepared. I have been serious and regular in my studies right from the first lecture of the first term. At present I am following a pretty stiff time-table of my own.

I am up at five in the morning I have a cold shower. A cup of good strong tea, and I am ready for the day's hard grind. A full hour's reading follows. Then I go out for a brisk walk. Intervals of mental rest and physical exertion greatly help examination preparation. I return home

at seven and resume my reading. I keep steadily on at it up to eleven-thirty. I then knock off for my morning meal. The meal is followed by a short nap. I start again at one-thirty and leave off at six p.m. A couple of friends visit me. We have a long evening stroll together. We discuss likely questions. We frame proper answers. We exchange our information. I am back at eight p.m. I have my evening meal at eight-fifteen. I read from nine to eleven p.m. Then I go to bed.

That comes to twelve hours of solid work. I have read everything. I have made important notes. I have revised my subjects over and over again. I have had all my difficulties solved by my professors. I have answered model question-papers and got my answers corrected. The coming fifteen days will give me a perfect finishing touch.

And yet I feel very diffident. I have poor appetite. I have disturbed sleep. My father says that all this is very natural. I must control myself. I must keep cool and calm. I must face the examination with courage, confidence, and cheerfulness. I am bound to come out with flying colours.

Christ says : "Have no anxiety about the morrow". Carlyle tries to save us from the worrying habit with his statement : "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." Dr. Alexis Carrel shows us how dreadful worry is when he observes : "Businessmen who do not know how to fight worry die young." So I try to smile, smile, smile and hope to put the best foot forward at the examination.

51. IN THE EXAMINATION HALL

1. *The examination-hall.* 2. *A dreadful place.* 3. *Its effect on the candidates.* 4. *The prayer.* 5. *The answer-books and the question-paper.* 6. *The supervisor* 7. *The tackling of the paper.* 8. *The end of the session.*

I was on my way to the examination-hall. I was well-prepared. Yet the very sight of the hall from afar terrified me. I felt as if I were being led to a chamber of torture or death. Fear and terror had me in their grip. A chill ran down my spine. Professor Mazmudar's 'Prayer' rang out in my head :

"O Lord of Creation !
Lend me thy attention.
Here's my petition,
'Gainst examination.
The institution
Of Examination
Is an ugly invention
Of some human abortion.

It kills inspiration;
 It brings perspiration;
 It's no education;
 It's simple damnation.
 No class-room attention,
 No nice preparation.
 No honest intention
 Of fine presentation.
 Only 'gokhification'
 And 'guppification'
 And confused quotation
 Result in promotion.
 The Indian nation,
 To achieve salvation,
 Must send to perdition
 This examination.
 O Lord of Creation !
 Take to speedy destruction
 This examination,
 Great 'gabhrification'."

I prayed to God to lend me the necessary courage and help me through the ordeal.

I arrived at the hall. The bell rang. It went through me like a dagger. I stumbled into the hall with many others. I found my seat. I sank on it. I mopped my brow with my handkerchief. I took a look round after arranging my writing things on the desk. All the examinees around me seemed much better prepared than I. The sharp and vigilant eye of the supervisor made me tremble.

The final bell went. The supervisor distributed the answer-books among us. I received mine and made the necessary entries. Then he started handing out the question-papers. We all sat frozen. My knees trembled. My heart went pit-a-pat. My head began to swim. I grabbed my paper. I began to devour it with my eyes. Suddenly my mind went all blank ! I could not remember a thing !

Gradually, however, I grew calm and collected. I found that the question-paper was not beyond my capacity. Indeed, it was well within my reach. I started answering it.

The heat was awful. The atmosphere was oppressive. I wrote away for dear life. I was totally unaware of what went on around me. It was when the supervisor had snatched away my answer-book from me that I came to. The session was over. I had answered all the questions. I was quite satisfied with my performance. I rose to go.

52. COMPULSORY MILITARY TRAINING

1. *We are a free and peace-loving people.* 2. *But there are warmongers around us.* 3. *We must be on our guard.* 4. *We must have compulsory military training.* 5. *Advantages of such a training.*

We Indians are a free people. Freedom came to us after a prolonged and painful struggle. We love this freedom. We respect the freedom of others. We want peace. We want others to enjoy the blessings of peace. Thomas Paine said : "My country is the world, and my religion is to do good." That is our ideal, too. We stand for universal brotherhood and peace. As a nation we are wedded to the doctrine of Panchashila, the five tenets or principles. These are : 1. Recognition of and respect for the territorial integrity and sovereignty of others; 2. Non-aggression; 3. Non-interference in the internal affairs of others; 4. Equality and common good; 5. Peaceful co-existence.

Unfortunately, the world is still infested by warmongers. These people do not wish to live in peace. They do not wish to let others live in peace. They are the enemies of freedom. They are our chief danger.

Vegetius said long ago : "Let him who desires peace prepare for war". Such a military preparation is necessary for us. It is not enough to be free. We must remain free. We must protect and preserve our precious freedom. We must guard ourselves against the foes of freedom. We must be able to defend ourselves if they attack us. We must be capable of returning a blow for a blow and, if possible, "two blows for one". Therefore, we must prepare ourselves militarily. We hate war. But we must be ready for a possible war. Hence the necessity and importance of compulsory military training for all able-bodied men.

This training will turn us into soldiers. We shall be soldiers first. There is nothing wrong in being soldiers first. Soldiers are not brutes and barbarians. They are men who are trained to fight and defend their motherland. They are smart, quick, efficient, orderly, obedient, and brave. In their private lives they are gentle, polite and sociable. They make the best of citizens.

As civilians, we are still a somewhat divided and unruly nation. Compulsory military training will make the best of us better. It will strengthen us and toughen us. It will kindle in our hearts the fire of patriotism. It will give us discipline, unity, sense of responsibility and the spirit of self-denial and self-sacrifice.

53. STUDENTS AND POLITICS

1. *Question and answer.* 2. *Argument in favour of student participation in politics.* 3. *Against.* 4. *What is education?* 5. *What is politics?* 6. *Youth.* 7. *Position today.*

Should students take part in politics? Well, they are not of the proper age. They do not have the necessary experience. They lack the required knowledge. Hence they cannot effectively participate in politics.

It is argued that students represent the most important part of the population, that politics is the most important factor, and that, students should have a share in the politics of their native land. This is not logical. Youth is ignorant, inexperienced, immature, emotional, idealistic and irresponsible. It is not suited to the graver tasks of practical life. The value of youth to a country lies not in what it is but in what it may become. Its duty is to get knowledge, experience and culture, and develop into the citizenship of the future.

Education cannot be cut off from the study of politics. So students may freely read and discuss politics. But a line must be drawn there. The period of education is a period of development and preparation for life. During this period, a boy or a girl has to obtain knowledge and experience, and be fit enough to occupy a place in the social structure.

School and college students are incapable of taking any active and intelligent part in the politics of their country. They are ill-informed and not much interested in current problems. Participation in politics requires aptitude, ability and talent; information, wisdom and experience of a special type. Students do not have this equipment. Again, education demands full-time devotion. It should not be disturbed by active politics.

Today, a sad confusion has been made between participation in politics, and neglect of studies and open defiance of rules and regulations. Students have turned into the playthings of political parties. Serious irresponsibility and indiscipline have got into schools and colleges. No institution or organization can function properly without a sense of responsibility and discipline on the part of its members. Violent agitation does more evil than good. What the Indian student needs today is a complete holiday from politics and whole-hearted attention to education. Students have a right to see that their interests do not suffer. But this is something very different from political rowdysm. In the field of education, all activities must be reasonable and constructive.

54. STUDENT INDISCIPLINE

1. *Two kinds.* 2. *Cases of the first.* 3. *Second.* 4. *Conclusion.*

Student indiscipline today is of two kinds — normal and abnormal. Class-room mischiefs like throwing of paper-darts are cases of normal

indiscipline. They are an expression of youthful animal spirits. The wise teacher will always know how to deal with common class-room problems.

The real problem is posed by the abnormal indiscipline in modern India. Students go on strike every now and then on slight pretexts. They copy at examinations. They beat up invigilators. They want to run education their own way. They indulge in riots. College principles have been killed. Vice-Chancellors have been stoned. The origin of this indiscipline can be traced to our past struggle against the British Raj. Students were then asked to leave schools and colleges and join the freedom movement. Naturally, they lost their interest in study. They stopped respecting authority. This was all right in those days. Nothing can be more important than freedom. But we now need peace, unity and constructive activity. Most student agitations are uncalled for.

We may now consider the causes of this indiscipline. Rival political parties exploit students for their selfish ends. The average Indian home has become disorderly. Children have no parental guidance. Teachers are underpaid and overworked. They cannot put in their best. Class-rooms are overcrowded. Students do not get the attention they need. Education has become a matter of mugging up guide-books and passing examinations anyhow. These examinations are not real tests. They are games of chance or trickery. Co-education has created sex-problems. Too much freedom has brought in the vices of smoking, drinking, stealing and gambling. The general atmosphere of the country is corrupt. Students see this rot around them. Their indiscipline is the result of this rot.

How is this evil to be removed? Well, the politician must take his hands off students. Parents must wake up to their duties and responsibilities to their children. The government must overhaul the entire system of education. True-born, well-paid teachers, small classes, fewer, hours, reasonable tests, effective rules and regulations, and a morally clean atmosphere are the essentials to be aimed at.

55. ON READING

1. *A most pleasant and profitable pastime.* 2. *Rare.* 3. *Reading habit must be formed early.* 4. *A good book.* 5. *Aim.* 6. *Visit to bookshops and libraries.* 7. *Reading for enjoyment.* 8. *Formation of taste.* 9. *The way to read.*

Reading of books is one of the most pleasant and profitable pastimes. Yet in this modern materialistic age very few people read. Fewer still read in the right way. Present-day distractions like the radio, TV and cinema come in the way of reading. Yet if one wishes to live a fuller, richer, happier life, one must form the reading habit. Augustine Birrell is right when he says : "This habit once formed, and so formed, as

to become a 'a second nature' secures that the path through life, however narrow and stony and unromantic in its surroundings, often becomes pleasant, and at times exciting." We must form this habit. We must form it early in our lives. Mr. Birrell writes : "First, then, my advice is — form a habit of reading and having formed it, stick to it." What is important is that we should acquire this habit when we are young. As Viscount Grey observes : "What we acquire and learn to love when we are young stands by us through life."

How shall we acquire this precious habit? The best way is to proceed step by step.

We must first realize what a good book is. It is not a collection of pages containing printed matter. "A good book", says Milton, "is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life." The writer is not an ordinary man. He is a master spirit. He has put his essence into his book. His aim is to lift us out of our earthly life and take us to a life of spiritual enlightenment.

Next, we must be sure of our aim. "Reading maketh a full man", says Bacon. Full, not puffed up. Bacon's advice is : "Read not to contradict and confute; not to believe and take for granted; nor to find talk and discourse; but to weigh and consider." And, we may add, to enjoy.

Then is the time for us to visit bookshops and libraries, and become familiar with books. After that comes the actual reading. What shall we read? Bacon goes on : "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." But this kind of judgment does not come all at once. The wisest thing is to start with a book one likes. Both Birrell and Nicolson want us to follow our own taste. "Never force your taste but feed it", says Birrell. Nicolson's precept is : "Read only what you honestly enjoy." Gradually, the reader's taste will develop. He will browse his way through novels, histories, biographies, poetry, and so on. All unconsciously he will begin to prefer greater to lesser books. He will begin to comment on what he reads.

We should never go on reading one book after another at break-neck speed. We should never be what Arnold Bennett calls "one day, one book maniacs". Reading is not meant to be rushed through; it is meant to be roamed along.

56. ON WRITING

1. *Art of writing necessary for all.* 2. *Reading.* 3. *Personal observation.* 4. *Recollection.* 5. *Composition.* 6. *Imitation.* 7. *Advantages.*

Writing is the full-time occupation of a literary person. It is commonly believed that the art of writing is the concern of only such persons and not of others. This is a wrong belief. Every literate person should cultivate the art of writing. For it is a very pleasant and profitable art. Ordinarily we write letters and diaries. But we do not take this kind of writing seriously. We do it in a casual careless way. And so our letters, diaries, notes, etc., are almost always crude, rough, sketchy, and vague. The answer-scripts of students are often confused and chaotic because they have not practised conscientiously the art of writing.

How is this art to be learned? Well, we naturally start with reading. We must read more and more books. The reading habit will enrich our vocabulary. It will show us the many ways in which things can be fitted into words. It will put us in touch with the world of thought and experience. It will enlarge our minds and broaden our outlook. It will make us more sensitive and more receptive.

Simultaneously we should get into the habit of going out into "the mighty world of eye and ear". We should observe it keenly, perceive it, experience it and store it up in our memories. Such a routine is bound to make us observant, perceptive and mentally retentive. Our senses will be sharpened and our sensations will be heightened.

Now our hearts and minds are full. At home we must recall what we have seen and felt outside and try to put it into words. This activity will take us through the processes of recollection, thought-organization, selection, word-hunting and composition. These are all very rewarding things. They make what Bacon calls "an exact man". They will give us enlightened and expressive personalities.

Our original writing will be greatly helped if we copy out the passages we like in the books we read, make notes, write out comments and try to imitate the styles. Imitation of great styles is a good practice. Stevenson confesses : "I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth."

The art of writing will make us clear-headed. It will give us the power to make ourselves clear to others. Modern world is muddle-headed. No one seems to understand anyone. Clear thinking, clear expression, and clear understanding are most urgent needs. Besides, few pleasures are comparable to the one that you have when you find the right words and put them in the right order. According to Somerset Maugham, simplicity, clarity, and euphony (sweetness of sound) are the three qualities really good writing possesses. We should see that we have those three qualities in our writing.

57. ON SPEAKING

1. *Kinds of speech.* 2. *How we commonly talk.* 3. *How we should talk.* 4. *Public speaking — sound and sense.*

Speech is of two kinds : Familiar or conversational, and formal or oratorical. We have to practise conversational speech everyday. Steele says : "The faculty of interchanging our thoughts with one another, or what we express by the word conversation, has always been represented by moral writers as one of the noblest privileges of reason, and which more particularly sets mankind above the brute part of the création." And yet very few of us know the art of conversation. People are either in love with their own voice or are just dumb. They are either trumpet-blowers or dummies at conversation.

To be good talkers we must follow certain rules. The first thing is to know when to speak and when to keep mum. Dryden's advice in this matter is embodied in the following lines:

"———Dost thou, so young,

Know when to speak, and when to hold thy tongue?"

And in Shakespeare's "Hamlet". Polonius instructs his son thus: "Give every man thine ear, but few thy voice." We must be sparing of speech. We must never butt into conversation. We must wait for an opening or "the conversational gambit", and slip into the general current of talk naturally and quietly. We must never be loud or assertive or argumentative or aggressive. We must be soft, persuasive, open to correction. "We should talk extremely little of ourselves." Our aim must be "either to divert or inform the company." We should never ask awkward questions or tell boring stories or cut stale jokes. We must never monopolize the conversation. The dignity of a conversationalist lies in assisting and enlivening the flow of conversation, not in holding it up with his own persistent prattle.

Public speaking in general, of which oratorical speech is a part, requires scientific training. This kind of training enables us to get rid of psychological tensions, overcome nervousness or platform-fright, gain courage and self-confidence, prepare effective speeches, cultivate an impressive platform personality, and deliver easily, naturally and strikingly interesting and exciting lectures. Lord Chesterfield thinks that what matters ultimately in a public speech is sound, not sense. He writes to his son : "Most people have ears, but few have judgment; tickle those ears, and, depend upon it, you will catch their judgments, such as they are." That is carrying the importance of sound too far. Sense must accompany sound. Manner alone will not do. Matter must be there. Lord Chesterfield himself observes that a true orator "reasons justly" and "expresses himself elegantly, upon whatever subject he treats." But you cannot

reason justly and talk elegantly on a subject you do not know. You must be a master of what you are speaking about. "Take care of the sound, and the sense will take care of itself" is not a good maxim.

58. THE ART OF CONVERSATION

1. *Dictionary meaning.* 2. *Meaning in the present context.* 3. *What conversation is not.* 4. *What it is.* 5. *The 'don'ts' to remember.* 6. *Dr. Johnson.*

"Conversation", as the dictionary explains, is "talk". Ever since man developed the power of speech, he has been talking. But talk is not conversation in the present sense of the term. There is a clear difference between talk and conversation. Two or more office-workers may be talking about the conditions of their work. Two or more doctors may be talking about a case. Two or more politicians may be talking about their election prospects. These are examples of talk, not of conversation.

Conversation implies a certain familiarity, freedom, frankness, fun, regard, refinement, polish, politeness, sweetness, culture on the part of talkers. Heated argument is not conversation; proud self-assertion is not conversation; bitter backbiting is not conversation. Good polite conversation is a matter of the heart as well as of the head. It is intelligent, but at the same time, sweet. It has the light of intelligence and also the honey of friendliness and sociability. The drawing-room or the club is the place where true conversation can flourish.

Such conversation is not everybody's cup of tea. It is an art, a special skill, talent, knack. It has to be patiently and industriously cultivated. A good conversationalist is not born, he is made. But if you learn the fine art of conversation, your efforts will be amply rewarded. You will be welcomed wherever you go. You will win friends and influence people. You will have a well-integrated personality, and your fragrance will spread far and wide.

Anyone who wishes to master the art of polite conversation must keep in mind a few don'ts. Don't jump into a conversation rashly. Wait for your opportunity or till your opinion is asked for. Don't keep on talking. Don't monopolize the conversation. Be brief and bright, and let others have a chance to speak. Don't raise your voice. Don't be assertive or argumentative. Don't contradict or run down others. Don't be personal in your comments. Have consideration for the feelings of others and respect for their thoughts. Don't try to show yourself off. Be humble and receptive. Put a severe control on your use of the pronoun "I".

Only a conversationalist like Doctor Johnson can afford to be dominating and argumentative. From his lips fell pearls like the following:

No man but a blockhead ever wrote,
except for money.

* * *

Patriotism is the last refuge of a scoundrel.

* * *

Sir, woman's preaching is like a dog's walking on its hind legs. It is not done well; but you are surprised to find it done at all.

* * *

But we are not all Johnsons.

59. ON SMOKING

1. *How it starts.* 2. *A bad habit.* 3. *Dirty and harmful.* 4. *Costly.*
5. *Diseases.* 6. *Must be given up.*

How does smoking start? A little observation will tell us that it starts in this manner : A boy sees that many people around him smoke. They smoke 'biris' or cigarettes or cigars or pipes. He often finds his elders smoking. He becomes curious about it. He tries to copy the example unconsciously set by the grown-ups at home. Or he thinks that there is some strange pleasure in smoking. He wishes to have this pleasure. Or he has some bad friends. They press him to smoke. He does not have the moral courage to say 'no'. Thus he begins to smoke.

At first he gathers bits of biris and cigarettes and cigars thrown away by others. He knows that it is wrong to smoke. So he smokes in secret. He slowly forms the smoking habit. Soon he becomes shameless. He smokes openly. He thinks that this is very brave of him. He has an idea that he looks very smart with a cigarette between his lips. Now cigarettes are costly. They require a lot of money. If the boy has no money to buy them, he gets into the habit of borrowing money. That cannot last long. People either will not lend money or will stop lending it to a habitual borrower. When the smoker fails to borrow money, he gets into the habit of stealing it. Thus one vice leads to another. And that means complete ruination of life.

Thus smoking is a very bad habit. Gandhiji has called it barbarous, dirty and harmful. A smoker has bad teeth, bad breath and bad fingers. Once the smoking habit is formed, it is very difficult to give it up. The more a man smokes, the more he wants to smoke. He becomes a slave to smoking. He is a nuisance wherever he goes. He throws about matches, cigarette-ends and cigarette ash. He wastes his money over smoking. He becomes selfish and heartless. His children may have to go without

milk, but he must have his cigarettes. Smoking causes such horrible diseases as cancer. Many smokers go on coughing. This disease is called 'the smoker's cough'. A careless smoker throws burning matches or cigarette-ends anywhere. This often causes destructive fires in which lives and property are lost. Smoking must go.

60. BEGGING AS A PROFESSION

1. *Begging, a profession in India.* 2. *Illegal.* 3. *Causes of its existence.*
4. *National disgrace.*

The Indian beggar is not a pauper but a well-paid professional. We often hear of dead beggars who have left thousands of rupees behind them. Beggary is an offence in India as it is in every other civilized country. Yet here it is allowed to be a thriving profession.

We see beggars everywhere. We see them in narrow streets, public highways, outside luxurious hotels, on railway platforms, inside trains, outside temples, near police-stations, in front of law courts. We see them singly or in groups. There are all sorts of them — ugly, diseased, deformed, blind, deaf-mute, lame, leprous. They are a horrible sight. Why are these lawless people allowed to move about freely? Why is no effort made to stop them from being a public nuisance and danger? There are three reasons.

First, beggary is a very well-organized and wide-spread profession. It is an evil far too big for any ordinary remedy. It cannot be removed easily. The most cunning criminal brains are behind it. Among beggars there are thieves, robbers, kidnappers, spies, killers, and so on. They are not afraid of the law. The law shuts its eye to them. They carry on their activities efficiently and fearlessly.

Secondly, the municipal, police and government authorities are not quite determined in their anti-beggar campaign. They just put up notices and stick up posters and issue warnings to alms-givers. They appear to be weak, helpless and inactive.

Thirdly, the people are ignorant, emotional and superstitious. They do not understand the dangers of giving alms to beggars. The more wretched a beggar looks, the bigger the alms. No wonder the beggars try to look most wretched. They kidnap infants, make them blind, and deform them. They secure generous alms through their poor babies or kids. The stupid alms-givers expect reserved seats in Heaven for themselves because of their charity.

Meanwhile, the Indian beggar goes on merrily with his begging. He even goes to the length of bullying or attacking people who refuse to give him coins. He does not want to do any honest work. He is a burden

to society. He draws his living from the ignorance and folly of the people. He is a disgrace to India. Everything possible must be done to wipe him out.

61. AN ACCIDENT

1. *A College trip.* 2. *A lake.* 3. *The swim.* 4. *An accidental plunge into water.* 5. *Rescue.*

An unfortunate accident occurred last Sunday. Five days have passed. Yet I tremble to think of it. My blood runs cold.

We went on a trip to Kankeshwar. This is a hilly spot not far from Bombay. It has a lovely lake, "a fair water and broad." There are temples around the lake. You can see them reflected in the smooth shiny glassy water. Oh, how beautiful the spot is! If you haven't visited it already, try it next time you feel like having an outing.

Ours was a college excursion. We were a party of thirty-five in charge of two professors. We arrived at the lake quite early in the morning. The atmosphere was very quiet. We could hear the silence!

A little later, we decided to have a dip in the lake. This piece of clear crystal water was very tempting. There it lay among the hills like a blue gem burning among green velvet folds. Our bodies itched to have the cool crisp feel of it. And doesn't Oscar Wilde say: "The best way to resist temptation is to yield to it"? One of us, Pressurecooker-maker-wallah, could not swim. We asked him to keep away from the lakeside.

We stripped to the underwear. We leaped into the lake one after the other. We darted here and there in sheer joy. Suddenly there was a shriek; a wild frightened, hair-raising, blood-curdling shriek. I looked behind. I saw Pressurecooker-maker-wallah swallowing water and making gurgling noises. He had ventured too near the slimy lakeside. He had slipped and fallen into the water with that shriek. He was now going under.

He was a dozen yards from me. I alerted my fellow-swimmers. We shot after the drowning boy. We caught hold of him. He had become unconscious. We brought him out. He lay stretched on a paved surface.

Professor Sarvagunasampannam and Professor Rosogoloprasad ran up to us. We rolled Pressurecooker-maker-wallah over on his face. We pressed his back. A bucketful of water gurgled out of his mouth. The professors then gave him artificial respiration. Time passed. Then the boy opened his eyes. He had regained consciousness. He was alive! By evening he was leaping and bounding about like the rest of us.

What a fright the accident gave us!

62. A STREET QUARREL

1. *Home from college.* 2. *Two boys about to quarrel.* 3. *The bone of contention a marble.* 4. *Fathers on the scene.* 5. *They take up the quarrel.* 6. *Description.*

I was hurrying home from college. At the bend of a street, I saw two boys staring at each other, their teeth bared. Their fists were tight-clenched. Their chests were heaving. Clearly, they were on the brink of a nasty quarrel. I stopped a little away from them. I had half a mind to intervene and play the role of a peacemaker. But I kept aloof.

One of the boys wore a yellow shirt; the other a pink one. Yellow asked Pink to give him his marble. Pink told him that it was not his marble. It was lying on the pavement. He, Pink, had picked it up and pocketed it. Now it belonged to him. Yellow told him that he, Yellow, had seen the marble first. Therefore, it was his. At this, Pink called Yellow a fool. Yellow gave Pink a box on his ear.

Suddenly there appeared on the scene two men. One of them had a beard. The other had a red scar on his chin. I gathered that Beard was Pink's father. Red Scar was Yellow's father. The two fathers took up the quarrel of their sons. Beard smacked Yellow's cheek. The boy began to howl. Now his father Red Scar gnashed his teeth. He called Beard a thug. Beard called him a rascal. He gave Beard a dig in the tummy. Beard caught hold of his hair with one hand and dealt his head a loud clout with the other. He tripped up Beard with his legs. Beard lost his balance. He fell on the loaded tray of a nearby chana-masala vendor.

This kicked up a first-class fight in which Red Scar, Beard, Yellow, Pink, and the vendor were involved. There were slaps and smacks, blows, and buffets, flicks and kicks. There were shouts, screams, shrieks, screeches. Quite a crowd of people had by now collected around the battlefield.

Then two policemen arrived. They dispersed the crowd. They marched the fighting men and their boys to the police-station.

My eyes fell on a beautiful large many-coloured marble. It lay on the pavement. It had clearly dropped out of Pink's shirt-pocket in the course of the scuffle. I picked it up. I pocketed it. I went home with a song on my lips.

63. A HOUSE ON FIRE

1. *Midnight.* 2. *Alarm.* 3. *The burning chawl.* 4. *The fire.* 5. *The crowd.* 6. *The police.* 7. *The fight with the fire.* 8. *Rescue.* 9. *Heroism.* 10. *End.*

The clock struck the hour of midnight. I was reading for my approaching university examination. All, except myself, were sound asleep. Silence reigned supreme.

Suddenly the stillness of the night was shattered by the loud clanging alarm of the fire-brigade. I sprang out of my chair and rushed to the window. I saw tongues of flame and clouds of black smoke rising from a chawl, about two furlongs from our house. "Fire!" I cried out. Directly my whole family was up and out of bed.

Father and I ran out of the house. We had to keep well away from the burning chawl, a three-storeyed building. A big crowd had collected on the road. It was getting bigger and bigger.

The huge, structure was gutted in a raging fire leaping "like a witch's oils, blue, and green and white." The fierce flames crackled and spluttered and swished and hissed. We could hear the terrified shrieks of the unfortunate men, women and children trapped in the blazing building. I prayed to God to save them all. I cursed myself for being unable to give them any help.

The firemen fought the flames bravely and effectively. Soon the police came up. They threw a cordon round the chawl to keep off the swelling crowd. Ladders went up the safe sides of the building. Jets of water shot out at the flames. Pillars, walls, floors started crumbling. There were shouts, yells, wails, moans.

Luckily, the building had many stairs and exits. All its inmates could come out or could be brought out safe and sound. But they had to leave their precious belongings behind. It was pitiful to hear a child's lament: "My dolly! oh, my poor dolly!"

A fire-brigade man did a brave deed. Blinded by smoke, chased and stung by fire, he rescued a new-born babe from the third storey and put it in its mother's arms.

The fire-brigade did a wonderful job. It brought the fire under control at last. But the building was old and dilapidated. At dawn, whatever, was left of it crashed down sending up a mountainous shower of sparks. What had once been a big chawl was now a heap of smoky and cindery rubble.

64. A STORM

1. Hot day. 2. Sudden change. 3. Clouds, wind, thunder, lightning.
4. Destruction. 5. Dislocation. 6. Rain.

It was the last week of November. There were no signs of winter yet. It looked like mid-summer.

This particular day was hot, blazing hot. People perspired and panted. The air was still. There was not a breath of wind. Not a leaf stirred.

At about four in the afternoon, the weather changed all of a sudden. The heavy motionlessness of the atmosphere was broken by a capful of wind. Soon there was a steady strong current. Dark clouds began to gather in the sky. There were growls of thunder and flashes of lightning.

Soon the sky was black as pitch. The lightning was blinding. The thunder was deafening. The wind had grown into a heavy gale, sweeping up everything in its way. The end of the world seemed to have come.

Now the storm was in full swing. People and even animals in the open were lifted clean up and hurled aside. Vehicles were overturned. Doors and windows and roofs were picked off houses as if they were card-board pieces and whirled away in space. Trees were uprooted. Huts and weak structures were blown off. The electric current failed. Transport and communications were dislocated.

Then it began to rain. First a few cold drops, then a drizzle, then a steady shower, then sheets and curtains of rain, and then a wild, beating, lashing downpour. There was a tidal wave in the sea, and "water water everywhere."

Six hours of furious destruction and chaos, and then, thank God, the storm abated. Then succeeded calm. The savage fury of the storm will be remembered for many a long year.

65. HOLIDAYS

1. *The word "holiday".* 2. *Pleasures of holidays.* 3. *Enemies of holidays.* 4. *Advantages.* 5. *Unexpected holidays.* 6. *The first college day and the last vacation day.* 7. *Saturday afternoon, Sunday afternoon, and Monday Morning.*

The very word "holiday" has a merry ring. It is sweet music to my ears. It means so many happy and gay things, so many pleasures ! The word's work has got to be done. No work would mean no life. But the sound of the word "work" is woeful. I would accept work in Jerome K. Jerome's sense : "I like work : it fascinates me. I can sit and look at it for hours."

There are actually people who do not like holidays. If these enemies of holidays could have their way, they would banish holidays from human life. They would have us work everyday and all the days. These people are not normal. They have diseased minds. Life without holidays would be living death. Holidays are as necessary as working days. Indeed, they go together. C. E. Montague says : "The finer or longer holiday a man or woman can get whose work is an eternal picking-up of pins or dipping of match-heads in phosphorus, the greater their chance of remaining decently human." We cannot work well without rest, and rest

will have no meaning for us if we do not work. Holidays make work endurable; work makes holidays enjoyable.

During holidays we are free from the worries and tensions of work. They give us rest and relaxation. They afford us sound sleep. They provide us leisure to do what we like. They repair us, rebuild us and rejuvenate us. During them we can visit our friends and relations. We can revive human contacts. We can enjoy the pleasures of hobbies, of picnics and excursions, of sports and pastimes. We can be human and humane.

Holidays take us out of the rut and routine of our working life. Robert Lynd tells us : "The true holiday is just an escape from habit back into the land of impulse, where no siren blows the regular hour and meals matter less than the morning newspaper." Habits are great tyrants. We must get out of them at intervals. Indeed, we must slay them by going away on holidays. Lynd observes : "If we do not slay our habits, and perhaps, ourselves with them, our habits will slay us, or all in us that is worth living for."

We are revived and rendered youthful by holidays, says Mr. Montague : "All fortunate holiday travel, like all good recovery after illness, is a renewal of youth."

Again, holidays lift us out of the ugliness of the work-a-day world into the beauty of the land of leisure. "To go holidaying," says Lynd, "is to cast our habitual ways aside like a filthy garment, and, unimpeded, to advance in the train of that infinite beauty and joy which can never be reached, but to strive after which is the largest happiness we know."

I love holidays. Every morning I set out for college, I wish for a holiday. Sometimes there is an unexpected holiday. Then I leap for joy and run home. When there are welcome guests at home, or a first-class cricket-match is on somewhere, or the day is dark and rainy or cold and windy, I pray for a holiday. This prayer, alas, is not answered.

On the first day at college I begin eagerly awaiting the next vacation. I make the most of the vacation when it comes. The last day of the vacation, however, is a gloomy and depressing one for me. My soul revolts at the idea of starting out for the college next morning. Likewise, every Saturday afternoon is a golden time for me. Sunday afternoon is dismal and dreary. Monday morning is black.

66. DIVALI

1. *Greatest of Indian festivals.* 2. *Beauty and joy.* 3. *The Festival of Lamps.* 4. *Spirit of mirth and jollity.* 5. *Homes, shops, displays, decorations.* 6. *The New Year Day.*

Divali is the greatest of Indian festivals. It is the most beautiful and joyful of them all. It comes towards the close of the dark period of the month in October or November. The season is pleasant. Summer is no more. Winter has begun. The air is cool and crisp. The festival lasts for four days. Each day has a religious significance. The Divali Day begins the business year for traders. They ceremonially worship their account-books on that day.

The word "divali" means "a row or line of lamps". Divali is the Festival of Lamps. Long before it arrives, people start cleaning, whitewashing and decorating their houses. Then the festival begins. Every house, even the humblest hut, has its line of lights brightening the dawn and the dusk. People rise early. The young let off crackers. Women create lovely "rangolis" and make sweets. There is a riot of light and colour and sweetness and music and mirth. There are happy family reunions. The spirit of Delight reigns supreme. The joys of the Divali are divine.

Bazaars go gay with festoons, buntings and coloured lanterns. They display a wide variety of goods in an attractive and artistic way. Circuses, plays, pictures and other entertainments draw full houses.

Then comes the crowning glory of it all, the New Year Day. People are out of their houses before day-break, dressed in their best, to wish a Happy New Year to their friends and relations. Postmen and office peons and domestic servants are out for "baksheesh". Gladness and goodwill flood the world. The festival ends on that beautiful and noble note.

67. HOLI

1. *Next to Divali, the most important Indian festival.*
2. *The season.*
3. *Story.*
4. *Celebration.*
5. *Colour squirting, practical jokes.*
6. *Fights.*
7. *Bonfires.*
8. *Mirth and excitement.*

Next to Divali, Holi is the most important Indian festival. It is held on Falgun full-moon day in spring. The weather is mild and pleasing. Nature is growing, and budding, and blooming and putting on countless colourful costumes.

The Holi is celebrated throughout India with great ardour and enthusiasm. The story goes that the child Prahlad was a great worshipper of Vishnu. His father Hiranyakashyap asked him not to worship Vishnu. He refused to obey his evil father. Hiranyakashyap was enraged. He asked his sister Holika to burn up little Prahlad. Holika attempted to burn him. But she herself was reduced to ashes by divine powers. Prahlad was saved. The Holi festival is in celebration of Prahlad's triumph over Holika, of the victory of devotion over destruction, of the success of Good against Evil.

The festival has a social significance too. It is an outlet for the emotions and passions lit up in human hearts by the Spring. On the Holi day, people go about yelling, dancing, banging at drums, blowing at pipes and playing pranks. They let themselves go. They squirt coloured water at one another. They throw coloured powders about. Newly-wedded couples are special targets for this many-hued treatment. There is a terrific hubbub through the livelong day. Restrictions and restraints are thrown to the winds. The rebellion of the impulse, against the law is in full swing. Sometimes there are fights and broken heads.

By evenfall, huge piles of firewood and everything else that can be set aflame stand ready in yards and open places. They are lighted at a certain fixed moment. They go up in fall flames. People worship these Holi bonfires. There is merriment fat into the night.

68. CHRISTMAS

1. *Christian festival.* 2. *Celebration of Christ's birth.* 3. *Duration.* 4. *Preparations.* 5. *X'mas Eve.* 6. *X'mas Day.* 7. *Boxing Day.* 8. *New Year's Day.*

Christmas is a Christian festival. It is very cheerful and delightful. It celebrates the birth of Jesus Christ, the Saviour. The manner in which this celebration takes place is most attractive and heart-warming. The festival takes place throughout the world. Even non-Christians take part in it and enjoy it. It has a world-wide appeal. It begins on the 24th of December, lasts for a week, and ends with a great ringing of bells and merry-making to welcome the New Year.

People go almost crazy with the Christmas spirit. They buy gifts and greeting-cards before the arrival of the great day. There is wild Christmas shopping. People make mouthwatering Christmas cakes and candy. They decorate their houses. They set up the wonderful Christmas Tree. This tree is hung with white cotton-wool looking like snow, and decorated with candles and coloured lights and presents.

December 24 is Christmas Eve. At the time of going to bed on Christmas Eve, children hang stockings at the foot of their beds. They fondly believe that Father Christmas or Santa Claus will put lovely presents into them. Santa Claus is imagined as an old man with a long flowing white beard, and wearing a red coat and a red cap. Every winter he arrives from the north, gets into every house, and slips in wonderful presents for the kids.

December 25 is the Christmas Day. It is a great day. It is a day of family reunion and merry-making. Children get up with great expectations. They find their presents in their stockings. The Christmas dinner

is a grand affair with roast turkey and plum-pudding as special preparations. December 26 is Boxing Day. It is so called because in the days of old, masters used to give money in boxes to their servants on that day. The loud pealing of church-bells at midnight, December 31, rings out the old year and rings in the New Year. January 1 is the maddest merriest day of the glad New Year. Thus Christmas is a season of pleasure and peace and good will on earth.

69. MY NEW YEAR RESOLUTIONS

1. *The New Year Day.* 2. *The New Year Resolutions.* 3. *Early to bed and early to rise.* 4. *Moderate eating at fixed times.* 5. *Definite hours of work and play.* 6. *Doing of jobs entrusted by others.* 7. *Physical, moral and spiritual cleanliness.* 8. *The last resolution.*

Today is the New Year Day. The old year is out, the new year is in. It is a day to turn over a new leaf. The poet Tennyson advises us to "ring in nobler modes of life, with sweeter manners, purer laws." I am going to follow his precept. I know my defects. I wish to get rid of them. And so I have made a few new year resolutions. They are as follows :

I will get up early in the morning at five. I will go to bed early at nine. My early hours will give me the necessary eight hours of sleep. I shall also get the long period of sixteen hours for all my necessary activities. At present I am very irregular in rising and retiring. Sometimes I have too much sleep, sometimes too little. This irregularity comes in the way of both my work and my rest. I must be healthy and active through regular hours of rest and work.

I will eat home-made things only. I will eat moderately and at fixed meal times. I have fallen into the unfortunate habit of frequenting the college canteen and restaurants. I overeat and overeat at odd times in unhealthy eating-places. My digestion will be ruined if I persist in this bad habit.

I will have definite hours of study and recreation. My work shall not interfere with my play. My play shall not disturb my study. I will work hard when I must work. I will play heartily when I must play. "Everything in its own time, and a time for everything."

I will always do the job entrusted to me. I often forget to post the letters my parents give me. There is nothing so evil as an untrustworthy person. I will leave no stone unturned to prove worthy of people's trust.

I will keep myself physically, morally and spiritually clean. I am rather careless about my teeth. I will be particular about dental hygiene. Two of my friends have taken to smoking. They want me to smoke, too. I will give up their company. "A man is known by the company

he keeps." And Mahatma Gandhi has rightly criticised smoking as "barbarous, dirty and harmful." The smoker burns himself at both ends—his health and his wealth. I will not see cheap cinema shows. I will not be a slave to silly fashions. I will not waste my father's money after foolish things. I will be truthful towards my parents, professors and friends. I will "ring out the false, ring in the true."

Here is the last and the most important resolution : I will carry out all the above resolutions.

70. WAITING FOR A BUS

1. *A daily trouble.* 2. *Most boring.* 3. *The wrong bus.* 4. *The full bus.* 5. *The queue.* 6. *Another bus.* No admittance. 7. *Taxi.*

Waiting for a bus is modern man's daily trouble. It is a most boring experience. I have to face it everyday. This morning, however the trouble reached its limit.

I stood waiting for an X-route bus at the bus-stop. Before me was a long and ever lengthening queue. The bus would not come. I grew weary. I became restless. I yawned. I kept shifting on my feet. I rubbed my eyes. I scratched my head.

At last a bus rolled up. Alas, it was not my bus. The man in front of me moved on. I followed him. The queue ahead was shortened. Perhaps the next bus would take me in. This one rattled away.

The next bus roared past us. It was full up. It did not care to stop. It was an X bus all right. But what good was it to me? I started at its receding back in anger and frustration.

I started complaining against the inefficiency of the bus transport to the man in front. The man shared my bitterness. We both agreed that the entire staff of the bus organization must be immediately dismissed and a brand-new one put in its place. Some youngsters began to discuss politics. Two women in the rear quarrelled about their places in the queue. An old man started coughing. A baby began to bawl somewhere.

Forty minutes passed. Then an X-route bus came up. I heaved a sigh of relief. I moved on. I tried to climb into the bus in my turn. The conductor stopped me. He said the bus was full. I gave him a pained and appealing look. He remained firm. He would not take in any more passengers. That was flat. I protested, argued, urged, entreated, prayed. The conductor pulled his cord. The bell rang. I dropped out. The bus went its way. I shook my fist at it.

I had made a fool of myself. I had spent nearly an hour and a half for nothing. I hailed a passing taxi. It stopped. I hopped in. There was a screech of brakes. I looked out of the taxi. An X-route bus had

pulled up at the stand I had left. It was half empty! Too late. I gave the taxi-driver my destination. I was soon bowling along to it. Patience and perseverance may overcome mountains, but they do not enable us to get our buses.

71. A BUS JOURNEY

1. *A long and weary wait.* 2. *The bus.* 3. *Knocks and bumps.* 4. *The seat.* 5. *Pockets picked!* 6. *Exit.*

After a very long and very tedious wait at the bus-stop, I at last succeeded in making my way into a bus. It was a double-decker. The upper deck was full. So was the lower one. I had to stand in the lower deck gangway. I caught the strap overhead. The bus took a sudden start. I felt a powerful jolt. The strap went off my hand. I knocked against the back of a seat. It was a hard and painful knock.

I secured the strap once more when the bus was in smooth motion. At the third stop a good many upper deck passengers got off. I left my strap. I made for the stairs. I was half way up when the bus again gave a stiff jolt. I hit the bus corner. This was a harder and more painful collision than the first one. I rubbed the affected part of my body hard. Clearly the human frame is not designed to battle against the outside or inside of buses. I took a couple of deep breaths and then went up.

As I was making for a vacant seat, the bus had a bad bump. I shot off the floor. My head hit the ceiling. I came down seeing stars before me. The human head is no match for the roof of a bus. Soon I was all right except for a dull ache in my head. Then the bus stopped. I was pitched forward. Luckily there was no knock this time. I took that empty seat.

The man by my side was a pleasant-looking elderly person. The conductor danced up to us, adjusting himself to the irregular movements of the bus. His metal box hit my shoulder rather hard. I stared at him in pained surprise. He took no notice of my suffering. What a cricket-ball is to a cricketer, a passenger is to a bus-conductor—to be hit hard and sent beyond the bounds. Well, this conductor asked the elderly man where he wanted to go. "The terminus," the man said, and put his hand into his pocket. He took a frightened leap, his face pale, his limbs trembling. His pocket had been picked! Clearly, a pickpocket had been at work when this poor man was boarding the bus.

Here was a chance for me to do a good turn. I asked the moneyless man not to worry. I would buy his ticket as well as mine. I put my hand into my pocket. I froze up. Good God, my pocket, too, had been picked!

We stared blankly at the conductor. He asked us to get off at the next stop. We got off. A friend of mine happened to be passing in his car. He gave us a lift. I told him our plight. He lent us the necessary money, too.

72. TRAVEL

1. *The urge to travel.* 2. *Travel takes us out of the rut of everyday life.* 3. *Newer places and people.* 4. *Physical and mental education.* 5. *Travel, ancient and modern.* 6. *Advantages.*

Our everyday life tends to bore us. Days passed in a groove rut, or routine are tedious. We often desire to escape from our usual environment and let ourselves go. This is the urge to travel. It would be all to the good if we could satisfy this urge.

Travel takes us out of the humdrum regularity of our lives. It shows us newer and newer places and people. It gives us many and varied experiences. It imparts to us first-hand practical knowledge of men and things. As Freya Stark, the great woman traveller, points out : "Though it may be unessential to imagination, travel is necessary to an understanding of men." Thus travel broadens the mind. It toughens the body. It enlightens the spirit. And, of course, it is always enjoyable. Freya Stark stresses this point : "Beyond this and above all is enjoyment with no utilitarian objective, which it is the main business of both travel and education to increase as they can."

In the days of yore, travel was difficult and dangerous. There were no trains, cars and planes; not even good roads. Only very adventurous souls could stir out of their homes. And they did not always arrive at their destinations. Today, however, we have cheap, safe and comfortable means of transport. Travel is easy. It is also quick. We must not be stay-at-home. "Home-keeping youth has ever homely wits." We must travel more and more.

The wider and more varied our travel, the richer our experience, education and enjoyment. Says Bacon : "Travel, in the younger sort, is a part of education; in the elder, a part of experience." Above all, travel teaches us two truths about mankind. The first truth is that mankind consists of different and diverse peoples. The second truth is that in spite of their surface differences men are everywhere the same. There is unity in man's diversity. This unity is seen in certain values which are common to all mankind. Freya Stark observes : "The art of learning fundamental common values is perhaps the greatest gain of travel to those who wish to live at ease among their fellows." Thus wide and wise travel makes us aware of the reality of universal brotherhood. We become citizens of the world.

The young are likely to ape foreign ways and fashions and thus make themselves ridiculous in the manner of the crow that wanted to walk like the peacock. They must accept Bacon's guidance in this matter : "And let his travel appear rather in his discourse than in his apparel or gesture; and in his discourse, let him be rather advised in his answers than forward to tell stories : and let it appear that he doth not change his country manners for those of foreign parts; but only prick in some flowers, of that he hath learned abroad, into the customs of his own country."

73. SPACE TRAVEL

1. *Beginnings.* 2. *The space-ship.* 3. *Wells's dream come true.* 4. *Its future.*

With Stephenson's invention of the railway engine in 1814, man began his conquest of the earth; with the Wright Brothers' aeroplane in 1903, he started out on his conquest of air; with the Russian launching of the first sputnik in 1956, he commenced his conquest of space. The earth and air have now been completely conquered. Not long back, Japan put on the Tokio-Osaka run the world's fastest train capable of making a hundred and thirty miles per hour. Just in a matter of a couple of years, a rocket ship will span the New York-Bombay line in forty minutes. And now has come the space-ship.

In 1933 came out H. G. Wells's "The Shape of Things to Come." According to Wells, one of the things to come was space travel and man's migration to distant planets. This was a wild dream then. It is slowly but surely coming true now. What one man can imagine, another can achieve. What Wells imagined, the modern scientist is about to achieve.

Already much has been accomplished. Many problems have been solved. Cosmonaut Yuri Gagarin, the Russian, was the first man to be in orbit round the earth. He came back safe and sound. Then a Russian got not only into an orbit but issued out of his ship and, still tethered to it, walked in space for twenty minutes. The same amazing feat was performed by the American astronaut Major White. While walking the space, he could change his position and move about with the help of a space-gun. Then came the famous American space rendezvous or meeting of two Gemini capsules in space. The Russian space craft Luna-I soft-landed on the moon and Venus-3 crashed through the clouds surrounding the planet Venus. And the Americans have landed on the moon a number of times.

All this means that space travel is possible for man. Nay, it is certain. Now it is merely a question of time and technique. We shall assemble a space station in neighbouring space. The plans for such a station are doubtless on the drawing-boards of the engineers of the National Aeronautics and Space Administration (NASA), U.S.A. There will be a

shuttle rocket service between the earth and the station. And from the space station, we shall take off for the moon, Mars, Venus, Jupiter and so on. Most of our problems are the consequences of the strictly limited earthly space into which we are crammed. The moment we colonize other planets, these troubles will disappear. At present we can have no idea at all of the freedom and happiness awaiting us.

From planet to planet we shall speed; and then from solar system to solar system; and then from galaxy to galaxy. It may sound fantastic now. But so did the idea of orbiting round the earth once. Our future space speeds will be terrific.

74. FIRST MEN ON THE MOON

1. *Moon an object of man's wonder.* 2. *Man's dream.* 3. *Modern science.* 4. *American space programme.* 5. *Armstrong Aldrin, Collins.* 6. *Historic take off.* 7. *Landing.* 8. *Return.*

At first the moon was a goddess to man. It was an object of wonder and delight. Then science came in. Man began to dream of going to the moon. Such stories as those of Jules Verne and H.G. Wells expressed this dream. Science advanced. Rocket propulsion, long distance radio communication and computer control were achieved. Werner Von Braun designed in the U.S.A. the world's most powerful rocket. It was called Saturn V. Thus America began her space programme. The spaceship Apollo 11 had the mission to land two of the three astronauts on the moon. The three men were Neil Armstrong, Michael Collins and Edwin Aldrin.

Armstrong and Aldrin were to land on the moon from the Lunar Module. Collins was to keep going round the moon in his Module. The moon is about 4,00,000 kilometres from the earth. The space-ship was to go at the speed of 39,000 kilometres an hour at its breaking away from the earth's orbit. The whole trip was to cover about 8,00,000 kilometres. It was to be completed in about seven days. 20,000 companies were associated with the project. 4,20,000 people had worked. 33 billion dollars had been spent.

Apollo 11 at Cape Kennedy, Florida, lifted off at 2 minutes past 7 (IST) in the evening of Wednesday, July 16, 1969. The Eagle Module, carrying Armstrong and Aldrin, landed on the moon, in the Sea of Tranquility, at 1.47 (IST) on Monday. 21st July 1969. Armstrong said, "The Eagle has landed." He was the first man to step on to the moon. He did not find the one-sixth moon gravity difficult. He took the first step and said, "ONE SMALL STEP FOR MAN....ONE GIANT LEAP FOR MANKIND." Aldrin landed next. The astronauts planted the American flag. They put down the scientific package. They collected samples of

lunar soil and rocks. They returned to their module. Radio and TV kept the whole world informed and excited throughout.

Then the Eagle or Lunar Module took off. It joined the mothership. Apollo 11 started earthward. It splashed down in the Pacific Ocean at night on Thursday, July 24, 1969. A helicopter put the astronauts down on the aircraft-carrier "Hornet" at 11:27 p.m. (IST). Man had conquered the moon.

75. THE WORLD OF YESTERDAY (FIRST VIEW)

1. *The world in the poor state.* 2. *Superstitions.* 3. *Disease and death.* 4. *No hygiene and sanitation.* 5. *No anaesthetics.* 6. *Crude surgery.* 7. *No good transport and communication.* 8. *Lawlessness and oppression.* 9. *No freedom of thought, speech and action.* 10. *Insecurity of life and property.*

The world of yesterday was in a very poor state, indeed, in the bad old days. Man had not yet properly developed his mental, moral and spiritual powers. His life was ignorant, hard and wretched.

People were dull-witted and superstitious. They were guided by blind belief, not reason. The word of the so-called wise men among them was law to them. That word was wrong. It has no scientific truth in it. Yet it had to be obeyed. Obedience to it led to misery. Burke says : "Superstition is the religion of feeble minds." The minds of the people of the dim and distant past were feeble and superstition was their religion.

Hygiene and sanitation were unknown. Disease and death were common. Small-pox, typhoid, plague, cholera and such-like raged through lands, killing millions. The Great Plague of London is still remembered. People had no effective medicines. They relied on magic and mantras. They thought that diseases were brought about by evil spirits. They often sacrificed animals and even human beings to appease those spirits.

Surgery there was. But it was crude and rough. There were no anaesthetics or pain-saving drugs. The patient was made drunk or knocked unconscious. Then he was operated upon. He usually bled to death. Brain, eyes, lungs, heart, kidneys and so on were, of course, beyond surgery.

There were no good roads, no means of easy and comfortable transport and communication. No trains, no cars, no planes, no boats, no telegraph, no telephone, no radio, no cinema, no television. Men took months to cover a few hundred miles. Thieves and robbers and wild animals haunted their paths. Very often they left their homes only to leave the earth.

Rule of the law was not heard of. Might was right. Slavery was taken as a matter of course. Kings considered themselves agents of God. Their right was divine. Pope speaks of "the right divine of kings to govern wrong." These tyrants oppressed and suppressed their peoples. Priests, too, exploited the masses. There was nowhere any freedom of thought, speech and action. Galileo was shut up in a prison for saying that the planets move round the sun. Sir Thomas More was beheaded for his refusal to recognize King Henry VIII as the head of the Church. John Brown, the American soldier, was hanged for actively opposing slavery. Many more such instances could be cited.

Man was savage, unjust. In the name of religion, the Inquisition practised horrible cruelties for well nigh five hundred years in Europe. Not very long ago, a child could be hanged in England for stealing a hen. For a similar offence, in France, he could be made a galley-slave.

Food, clothing and shelter were of the coarsest type. No one was sure of them. Battles, murders and arson, floods, famines and fires made life and property always most uncertain. We must pity our forefathers. The bad old days can be summed in the words of Hobbes thus :

"No arts; no letters; no society; and which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish and short."

We must thank God we are living in a sane, soft, good and bright world.

76. THE WORLD OF YESTERDAY (SECOND VIEW)

1. *Life simple, peaceful, happy.* 2. *Quiet, pure air, healthy food. pure milk.* 3. *Leisure.* 4. *Nature.* 5. *Today.*

Ah, the good old days! What halcyon times they were! Life then was simple. But it was peaceful and happy. People did not run about after false and foolish things. They had the right values. They loved truth, goodness and beauty. Their minds were tranquil, free from tensions. Their lives and possessions seemed secure. They had a sense of security and certainty.

They dwelt in peace. They breathed pure air. They ate plain yet healthy food. They drank pure milk. They had plenty of exercise in the great open spaces. Their lives were quiet and natural. They were carefree children of the good earth.

They had ample leisure to observe and enjoy the beauties of Nature. They had eyes for the sunrise and the sunset. They had warm hearts and contented minds. True happiness lies in "sweet content." Their

means were few. But so were their wants. In short, they were truly happy.

We of the modern world are not so happy. True, during the last fifty years, there have been many wonderful discoveries and inventions. Our ways of living have changed. We live longer, more comfortable lives. But our life is no longer simple. It has become extremely complex.

We do not know real peace and happiness. Most of our work is done by machines. Machines save us time. But we do not know what to do with that time. All the time we are running about after we know not what. We have increased our wants. We cannot satisfy them all. We are discontented and unhappy.

Our master is the machine. Our God is money. We are selfish, greedy and cruel. We are blind to the True, the Good and the Beautiful. That is why we shoot our Gandhis and Kennedys.

Nature leaves us cold. We breathe foul air. We eat devitaminised, unnatural food. We drink factory-processed milk. We live in congested, filthy, noisy areas. It is said that there is so much noise around us that we would go mad if it suddenly stopped. We are torn by worries and tensions. We are ruled by fear.

Science, meant to be our blessing, has come to be our curse. Our souls have not kept pace with our science. We have the nuclear bomb. But we are likely to destroy our own selves with it. The atom-bombing of Nagasaki and Hiroshima was perhaps the beginning of the world's end. We live in the shadow of this great danger.

If only the good old days could come back to us, or we could go back to them!

77. THE WORLD OF TODAY

1. *What is civilization?* 2. *Origin of modern civilization.* 3. *Merits and defects.* 4. *Danger from war.* 5. *Man's choice.*

The world of today is the world of modern civilization. Literally, the word "civilization" signifies "having to do with life in a 'civitas' or city." But the process of civilization as it is understood today began long before cities came into existence. By civilization we mean a certain way or state of life different from that of savage existence. As Dr. C. E. M. Joad suggests, it is a state of life in which man is concerned with thinking good thoughts, making beautiful things and maintaining justice between man and man. According to Matthew Arnold, civilization means culture, and culture is sweetness of thought, speech and action and the light of intelligence.

Judged in the light of these conceptions, present-day civilization comes out as sorely deficient. Modern civilization is the outcome of the Scien-

tific Revolution. By its many discoveries and inventions, science has revolutionized our lives. But this revolution has followed materialistic lines, not spiritual ones. We have the big Machine. The machine is a labour-saving device. It saves us work and gives us leisure. We ought to use this leisure in pursuing Truth, Goodness and Beauty. But we don't. Mr. S. W. Pennycuik observes : "And is it not the machine age that gives us year by year more hours of leisure but fails to teach us how to use them? Gives us mechanical habits of mind and represses the spirit of adventure—except along machine-made lines?" The machine has made us dull, mechanical and materialistic.

We live healthier, longer lives today, thanks to the countless blessings of modern medicine and surgery. But we spend these lives in chasing power, spreading lies and exploiting and enslaving our fellowbeings. Dr. Radhakrishnan points out : "Hate is spreading like a vast black cloud. Terror is becoming the technique of States. Fear is over the world and our hearts are failing us—we cannot help asking why we are unable to save ourselves; why this incomprehensible world is so savage and stupid and suffering : why we made ourselves responsible for such queer happenings and monstrous contrasts. We have great forces for increasing the general welfare, for removing the evils of poverty and the injustice of national abasement and racial humiliation, for bringing about a moral, equitable organization of human society, but the leading nations of the world still cling to the belief that power is the end and object of national life for which all principles of truth and freedom can be sacrificed."

Our selfishness, greed and lust for power have now the assistance of the monstrous weapons of modern warfare. There is enough stock-pile of atomic bombs today to blow up the whole world. A thermo-nuclear war will wipe all life off the surface of the globe. That is our danger today.

Man's heart has not moved with his head. His emotions have not kept pace with his engines. Science has left the soul far behind. The "ape" in man has got the better of his "essence". And so man is mis-using the blessings of science and turning them into cur curses. The wonders of science are employed by him to satisfy the beast in him. Hence the threat of a global war and universal destruction. Man must decide whether he will succumb to this threat or bend his steps towards spiritual goals and survive.

78. THE WORLD OF TOMORROW

1. *Marvellous.* 2. *One world.* 3. *No barriers.* 4. *Employment, prosperity and happiness for all.* 5. *None of modern problems.* 6. *Space travel.* 7. *Colonization of other planets.* 8. *Entertainment.* 9. *Education.*

Let us give free play to our fancy and visualize the world of the future, the Tomorrowland. It will be more marvellous than any fairy-tale wonderland. It will be just one world, with one global representative government dedicated to the allround welfare of the different peoples inhabiting this planet. It will be entirely free from the political, economic, social, religious and municipal problems of today. The troubles and trials of today will be things of the past.

There will no geographical, national or racial barriers. There will be no wars. Everywhere peace and constructive activity will reign supreme. No one will be poor and exploited. There will be God's plenty for all in the form of excellent food, clothing and shelter. Everyone will be literate, well-employed and prosperous.

Science will have solved our problems of urban congestion, water-shortage, dirt, disease, accident and unnatural death. With the perfection of space travel, we shall have colonized other planets and spread out among them. The latest cleaning appliances, medical and surgical techniques, labour-saving devices, and accident-proof means of transport will make Tomorrowland a healthy, wealthy, clean, safe, happy and beautiful place. There will be lots of mental work to do. Most of it will be done by computers. The human mind will be free to pursue higher intellectual work. Humanity will be well on its way to divinity. With all these blessings, there will be no crime, corruption and lawlessness.

Heavenly entertainments will be available to all. The present-day talkie will then have developed into a smellie-feelie-tastie. We shall be able to smell and feel and taste things. Most of this entertainment will be available to everyone at home. And it will not be mere fun. It will have great intellectual, moral and spiritual value. Because of universal prosperity and security, man will not be the selfish, greedy, grasping, jealous, vain, cruel brute of modern times. He will be more angelic than human.

79. THE AGE OF THE ATOM

1. *History.* 2. *How the age has been ushered in.* 3. *Man's peril.*
4. *The demands of the Age.* 5. *Atom for peace.*

Primitive man worked with his hands. We may call his period the Age of the Hand. When he began to tame animals and make them do some of his work, he ushered in the Age of the Animal. This age, in course of time, was succeeded by the Age of Steam. Then came the Age of Electricity. And now we have the Age of the Atom.

If we go on dividing and subdividing a piece of matter, we come to the particle called the molecule. The molecule is a group of atoms. The atom was once thought one and indivisible. But in 1913. Niels Bohr

explained to us the structure of the atom — a nucleus with electrons orbiting around it. In 1905, Einstein had arrived at the conclusion that matter could be converted into energy, and energy into matter. Following all this up, Lise Meitner and Otto Frish conceived, in 1939, the possibility of atomic fission or atom-splitting and the consequent release of terrific energy. Then close on Enrico Fermi's atomic researches the atom was split. Fermi achieved the first nuclear chain reaction. This resulted in the first atomic bomb. On August 6, 1945, an atom bomb was dropped on Hiroshima, Japan. A little later another was dropped on Nagasaki. The destruction was awful. But it ended World War II. It also began the Age of the Atom.

The atom bomb, the hydrogen bomb, the cobalt bomb—these are the monstrous weapons which the New Age has put in our hands. Herein lies the greatest danger mankind has ever faced. Sir John Slessor says : "A world war in this day and age would be general suicide." Sir Philip Joubert warns us : "With the advent of the hydrogen bomb, it would appear that the human race has arrived at a point where it must abandon war or accept the possibility of total destruction." And so Bertrand Russell asks us : "Shall we put an end to the human race; or shall mankind willingly give up war?"

We must abolish war. There must be nuclear disarmament. New nuclear weapons must not be produced. The Age of the Atom demands the use of Reason and Persuasion in international disputes. Force has got to be forgotten. Unless man proves himself worthy of nuclear power, nuclear power will destroy man.

Atom for peace. That must be our motto. There are countless peaceful uses of atomic energy. "Ten pounds of matter could supply the entire world with electricity for a whole month." Nuclear aircraft-carriers, nuclear ships, nuclear submarines, nuclear power stations are even now a reality. Let the atom serve the ends of peace, and heaven shall descend on earth.

80. MODERN DISCOVERIES AND INVENTIONS

1. *Many wonderful discoveries and inventions.* 2. *In every field of human activity.* 3. *Revolution in human life.* 4. *Machine.* 5. *Medicine.* 6. *Other fields.* 7. *Nuclear weapons.* 8. *One world.*

During the last fifty years, science has taken amazing strides. The more it advances, the faster is its speed. This progress and this speed can be seen in every field of human activity.

Among the most important modern discoveries may be mentioned electricity, electro-magnetic waves, the X-Ray, radium, atomic fission and so on. These discoveries have brought in their train such modern in-

ventions as the electric train, the jet-plane, the nuclear-powered ship, the hydrofoil, the hovercraft, the space satellite, the radio, the television-set, the electron-microscope, the radar-screen and nuclear weapons. We have now a new science called Electronics. The electronic-computer is a marvellous invention. All these have revolutionized our lives.

The fields of medicine and surgery, too, have seen many wonderful discoveries, and inventions. The sulpha drugs, various types of anaesthetics, penicillin and other antibiotics, vitamins and new diagnostic techniques are the triumphs of modern medicine. Among those of surgery are treatment of the retinal detachment, corneal grafting, transplantation of the kidney, cardiac surgery, plastic surgery and surgery with the laser beam and ultra-sound.

Stainless steel, plastics, synthetic dyes and man-made fibres have greatly improved and beautified our homes.

Every branch of science can boast of discoveries and inventions of vital importance to human life. Machines have worked wonders in the spheres of agriculture, manufacture, engineering, everywhere. We have ploughing machines, sowing machines, reaping machines, cutting machines, storing machines, bread and biscuit-making machines, bottle-filling machines, tablet-making machines, washing, ironing and packing machines, addressing machines, stamp-licking machines, recording machines, reproducing machines, counting machines, massaging machines, and a thousand other kinds of machines. And these mechanical gods dispose of incredible loads of work in the twinkling of an eye. The dream of peace and plenty is within our reach.

However, nuclear weapons are a most serious threat to man and his civilization. A button pressed in New York, Moscow, London or Peking may blow up the whole globe. The glory of science may easily be the grave of mankind. The world must forget its petty quarrels. It must become one. War must be outlawed. We must unite or perish.

81. MODERN SURGERY

1. *An old science or art.* 2. *Ancient surgery narrow and limited.*
3. *Rough, crude and fatal.* 4. *No sterilization, anaesthesia, antibiotics.*
5. *Pasture and Lister.* 6. *Modern Surgery.* 7. *Its equipment and achievement.*

Surgery has had a long history. It was never what we find today. Ancient surgery was a very narrow and limited field. It did not know sterilization and anaesthesia. It did not have our equipment and instruments. Antibiotics were not even dreamt of in its time. It was rough and crude. The brain, the heart, the eyes, the lungs, the kidneys and so on were naturally beyond its reach. It was mostly amputation of limbs.

The patient was made drunk. Or he was knocked unconscious. He was held down on a rude table by strong men. Then the surgeon went to work on him with his knife, heedless of the victim's shrieks and howls. The unfortunate man often bled to death. Or, since he was not operated upon in antiseptic and sterilised conditions, he died of sepsis. Thus ancient surgery was always painful and nearly fatal.

In the latter part of the 19th century, the great French chemist Louis Pasteur proved that many diseases were caused by tiny germs or microbes. These micro-organisms were present everywhere, even in the air. Pasteur's discovery gave the British surgeon Lister the idea that very possibly microbes were responsible for the festering of wounds. He worked on this subject and ultimately gave us the modern aseptic surgery. He raised the percentage of surgical success from 17 to nearly 100. In 1847, Sir James Young Simpson gave us chloroform, that mercy or mankind.

Thus we come down to modern surgery. It has the assistance of wonderful anaesthetics, antibiotics, blood-transfusion, the shadowless lamp, the X-Ray, the oxygen-cylinder, the electric sterilization plant and countless machines and instruments. It is a precise, skilful, efficient and sure affair. It takes no chances. It knows no obstacles. It is an almost hundred per cent successful job.

The modern surgical theatre has a certain clean and shining beauty of its own. It is the scene of an epic story. The two heroes of this story are the patient and the surgeon, the one painlessly still, the other amazingly active. So wonderfully is the patient protected on all sides that he is bound to emerge from his ordeal all right.

No part of the body is beyond surgery today. The most complicated operations can be safely performed today on the brain, the heart, the spine, the kidneys. Till yesterday, as it were, detachment of the retina left a man permanently blind. Today a delicate operation with a wonderful instrument restores the man's sight. And modern plastic surgery can work wonders with facial deformities.

82. SCIENCE AND MEDICINE

1. *What 'medicine' means.* 2. *Before the advent of science.* 3. *After this advent.* 4. *Position today.*

"Medicine" in this context means "the art of restoring and preserving health, especially by means of remedial substances and regulation of diet, etc." It should be distinguished from surgery which is the art of treating injuries, inflammations, distortions, etc. by operations. Of course, today medicine and surgery go together and assist each other.

Before the advent of science, medicine was a very crude affair. It had logical, reasonable basis. Its roots lay in the fancy and whim of the

"witch-doctor". Here is a typical medicinal prescription for the treatment of pain in the joints : "Take a black cock. Kill it. Pulp it. Strain the pulp through black silk. Mix it with the wings of a bat pounded into fine powder. Take a spoonful of this mixture at midnight in the dark half of a month for seven days." No one cared to know whether this sort or strange medicine ever worked. But superstitious faith accepted it without question.

Man's growing intelligence, however, discarded this revolting medicine. The dawning of scientific thinking brought in its wake the study of herbs and chemicals and their application to health. Naturally, herbal treatment was efficacious to a certain extent. In course of time, science came into its own. The human body was subjected to scientific observation, investigation and experimentation. Chemistry opened up a whole new world of curative substances. Thus science brought in our pathology or the study of diseases and pharmacopoeia or stock of drugs.

Today, thanks to modern science, medicine is no longer the cauldron of a witch; it is clean, certain and effective. Modern scientific instruments have made correct diagnoses possible. And that, in its turn, has made the administering of the right medicine possible. The successes of modern scientific medical treatment are sure, never doubtful. It is a fashion among us to run down present-day pills, powders, patent drugs, ointments and injections. But our wide-spectrum antibiotics have saved millions of lives. And thousands of people would die miserably if there were no intravenous administration of glucose-saline, an extremely simple procedure, but wonderfully life-saving. What a far cry it is from that black cock! Modern medicine can prevent the onset of such fatal troubles as tetanus and hydrophobia. It can cure such horrible diseases as leprosy.

83. ELECTRICITY AND ITS WONDERS

1. *History.* 2. *Faraday.* 3. *A wonder energy.* 4. *Has changed the world completely.* 5. *Telegraph, telephone, wireless, radio, lighting, television.* 6. *Uses and comforts.*

The Greeks knew frictional electricity or electricity produced by friction. Thales wrote about the attraction of light things by a bit of amber. The word electricity comes from the Greek word "elektron" meaning amber. Dr. Gilbert in the 16th century drew attention to other objects which behaved like amber. He applied to these objects the term "electrics." Later electric sparks were produced by friction-machines. In 1745 came the Leyden jar. The principles of electric induction were now understood clearly. In 1752 Benjamin Franklin showed that lightning and the electric spark were the same phenomenon. In 1800 Volta made the first modern battery. Davy, Faraday, Oersted, Ohm, Hertz, Storey and Thomson are great names in the study electricity.

It was Michael Faraday who discovered the method of producing electricity on a large scale. In 1830 he demonstrated that a magnet induces electricity in a coil of wire. During his life, however, electricity was not put to commercial use. Now the life of the whole world depends on it. It has been put to countless uses. Philip Cane writes : 'Michael Faraday was the father of the electric motor and the electric generator. He was a dedicated, an unselfish genius. The entire electrical industry rests on the shoulders of this giant. His name has been immortalized by being applied as an important unit of measurement in electrical science, the farad.'

The first telegraph came to England in 1835, the first telephone in 1876. Wireless and radio and television followed. So did a thousand other electrical gadgets.

Electricity is a wonder energy. Its discovery is one of the most vital landmarks in the history of man. It has changed the world out of all recognition. If our forefathers could visit it, they would feel they had come to heaven, indeed.

Electricity enables us to send messages from one end of the world to the other. Behind the most valuable information sent down to us by our spacecraft contacting the moon and Venus and Mars and so on is electricity. It works our telegrams, cablegrams, and telephones and teleprinters. Indeed, the entire modern transport and communication are electrical.

The radio, the television set, the cinema, the electric train and countless other useful and entertaining things owe their existence to electricity. Electricity cooks our food, irons our clothes, sweeps our floors, cools or warms our halls, takes us up tall buildings, lights up our houses and cities and makes the wheels of the world go. Switch off electricity, and you switch off the world. Put it out, and you put out the world.

84. WONDERS OF MODERN SCIENCE

1. *Ours is an age of science.* 2. *Transport and communication.* 3. *Trade and industry.* 4. *Health and hygiene.* 5. *Leisure and enjoyment.* 6. *The future.*

Ours is an age of science. All round us are "the fairy tales of science, and the long result of Time". Today we depend for our existence on the countless discoveries and inventions of modern science. These discoveries and inventions are the wonders of modern science.

The motor-car, the motor-boat, the motor-scooter, the electric tram, the electric trolley, the electric train, the nuclear ship, the hover-craft, the hydrofoil, the supersonic jet-plane, and the pilotless rocket ship are the wonders of our transport. So huge is the capacity of this transport and so great its speed that no distance can come in our way today.

Distance has been annihilated. In very near future, we shall take of from Bombay after breakfast and land in London before the breakfast hour. The world has become one. Mankind has become one family.

The telegraph, the telephone, the wireless, the radio, the teleprinter, the telstar, and so on are the marvels of modern communication. News and views go round the globe today with lightning speed. Trouble anywhere is known everywhere in a couple of minutes. Help is always near the farthest places.

Machines of incredible skill, power and efficiency have boosted up our trade and industry. Air-conditioning, refrigeration, plastics and man-made fibres have revolutionized our lives. We are now living in "a brave new world".

Modern sanitation and wonder drugs like penicillin, other anti-biotics, and cortisone have put us out of the reach of many fatal diseases. General and special surgery has taken amazing strides. Dr. Maiman showed us the first ruby laser in 1960. Now the laser beam can perform painless, bloodless surgery in micro-seconds. Advances in clinical psychology can unearth and remove our obscure psychogenic troubles.

The cinema and television have opened out for us fascinating new worlds of leisurely enjoyment. Once again they remind us that people are everywhere the same. Our differences are skindeep. Sorrow is sorrow everywhere and so is joy.

There is no branch of modern science without its ever growing number of breath-taking discoveries and inventions. Among the latest of these wonders is the space-ship. Space travel is now a certainty. Man is about to land on some distant planet. There is now no limit to his powers and progress.

85. TYRANNY OF THE MACHINE

1. *Our dependence on the machine.* 2. *Service of the machine.*
3. *Regularity.* 4. *Deadening influence.* 5. *Stifling of emotions.* 6. *Power-madness.* 7. *War.* 8. *The way out.*

The biggest gift of science to mankind is the machine. The machine is a labour-saving device. It does the world's work in the fields of transport and communication, agriculture, trade and industry, health and hygiene, and even education and entertainment. There is practically no human activity which a machine cannot do, and do quicker and better. Ours is a push-button existence.

Exactly in that fact lies the tyranny of the machine. We are dependent, wholly dependent, on the machine. It is the machine that moves the world round. The moment the machine stops, the world stops. The great electric power failure in America brought American life to a stand-still.

Cooking-ranges, frigidaire, heaters, vacuum-cleaners, electric-razors, laundry plants, air-conditioning plants, electric trains, lifts, telephones, radio, television, printing presses, aye, the entire machine organization went dead, reducing people to a state of chaos and despair.

Since we are pitifully dependent on the machine, we have to be for ever looking after it and serving it. In his famous satirical novel "Erewhon", samuel Butler for the first time opened our eyes to man's radgual enslavement to the machine. The machine ought to be our most obedient servant. It has become our bullying and blustering boss.

This subjection to the machine has brought many evils in its train. Our lives lack spontaneity and variety. Bertrand Russell observes: "Meanwhile, machines deprive us of two things which are certainly important ingredients of human happiness, namely spontaneity and variety". Machines impose regularity and uniformity on us. They stifle our impulses and emotions. Russell continues: "As the machine dominates the thoughts of people, who consider themselves 'serious', the highest praise they can give to a man is to suggest that he has the qualities of a machine — that, he is reliable, punctual, exact, etc. And an "irregular" life has come to be synonymous with a bad life". The machine is turning men into machines.

The deadening hand of the machine has made us materialistic. More and more machines mean more and more production of goods. This increased and increasing production has filled us with "a craving for material possessions". Today we have scant respect for the fundamental values of Truth, Goodness and Beauty. As Russell remarks: "The assumption is, that the possession of material commodities is what makes men happy. It is thought that a man who has two rooms and two beds and two loaves must be twice as happy as a man who has one room and one bed and one loaf. In a word, it is thought that happiness is proportional to income."

The machine means power. Power in the hands of emotion-starved and materialistic creatures leads to war. Russell says: "The greater ferocity of modern war is attributable to machines, which operate in three different ways. First, they make it possible to have large armies. Secondly, they facilitate a cheap Press, which flourishes by appealing to men's baser passions. Thirdly — and this is the point that concerns us — they starve the anarchic, spontaneous side of human nature which works underground, producing an obscure discontent, to which the thought of war appeals as affording possible relief."

How shall we free ourselves from this terrible tyranny of the machine? Once more Russell is our guide here: "The only way of avoiding the evils at present associated with machinery is to provide breaks in the monotony, with every encouragement to high adventure during the intervals." The machine has changed man's life. But it has not brought about a

corresponding change in his instincts and impulses. Hence man has become a misfit in his own machine civilization. In the face of this fact, Russell concludes : "Understanding of human nature must be the basis of any real improvement in human life. Science has done wonders in mastering the laws of the physical world, but our own nature is much less understood, as yet, than the nature of stars and electrons. When science learns to understand human nature, it will be able to bring happiness into our lives which machines and the physical sciences have failed to create."

86. TYRANNY OF FASHION

1. *Origin of fashion.* 2. *Stories.* 3. *The lure of fashion.* 4. *Appearance, discomfort, expenses.* 5. *Fashions invade everything.* 6. *Mostly silly.* 7. *Hope.*

We have inside us a two-fold desire. To have something new and novel; and to do what others do. Here lies the origin of fashion. Two funny stories will illustrate this fact. A rich youth was in a hurry to go out to a dance. At the eleventh hour his valet discovered a gash in the seat of his black trousers. The man snipped a piece off a white curtain and sewed it on to the torn seat. The other young men at the dance noticed the white patch. They thought it was the latest fashion. Next day, all of them had white patches on! Again, a young lady was hurrying home with a new hat on. A friend stopped her on the way and asked her why she was in such a terrific haste. She replied, "I have just bought this latest hat. I want to get home before it is out of fashion." Colley Cibber rightly observes : "One had as good be out of the world, as out of the fashion."

Fashion centres like the House of Dior in Paris and cinema costume designers in Hollywood and elsewhere set the fashions of the world. A film shows young men in duck-tail hair, blouses, narrowcut trousers and high-heeled pointed shoes, and soon the real world is full of such youngsters. Same is the case with young ladies. There is nothing that spreads so fast as fashion.

There is no rhyme or reason about fashion. Fashion does not necessarily make us look finer. It does not make us more comfortable. It is always costly. Yet so powerful is its spell and lure that we sacrifice our looks, comfort and money, and succumb to it. The young lady in her curious hair-styles and spike-heeled shoes and the young gentleman in his strange tight-fitting trousers look positively ridiculous. They are certainly not comfortable. The young lady has a headache and cannot walk easily. The young gentleman moves with effort and cannot sit down for fear of splitting his trousers. Yet these people will never give up their fashionable wears and styles. They will welcome any tortures, they will spend

any amount, to remain in the forefront of fashion. They will allow themselves to be deformed by tight waist bands and pointed shoes. They will starve themselves to death to get slim. They will blind themselves with artificial eye-lashes and poison themselves with lip-sticks. Such is the tyranny of fashion. "Fashion doth make fools of us all."

There is practically nothing which fashion does not invade. Hair-cut, hair-style, glasses, make-up, manicure, clothing, footwear, laughter, speech, gesture, walking, standing, sitting are the targets of fashion. So are the arts and crafts and letters and so on and so forth. Even vice can be fashionable. Smoking, drinking, gambling, horseracing and suchlike are inseparable from fashionable society. Wise fashions are welcome. But seldom is a fashion wise. It is mostly silly. The America-returned young man thinks himself very fashionable with his smoking and shrugging of shoulders and saying "Yeah" for "Yes". He is like the proverbial crow who wanted to walk like a peacock and forgot his own natural gait. Let us hope for the times when simplicity and naturalness will come into fashion.

87. SCIENCE AND RELIGION

1. *Meanings.* 2. *Conflict and its history.* 3. *The situation today.*
4. *Present need.*

According to the dictionary, religion means the condition of being a monk or a nun. Or, performing of sacred rites. Or, a system of faith and worship. Or, our belief in the existence of a personal God who must be obeyed. Science is knowledge. Herbert Spencer says : "Science is organized knowledge." T. H. Huxley calls science "nothing but trained and organized common sense". The conflict between science and religion can thus be easily understood. Religion is a matter of faith; science of fact. Religion is inborn belief; science is a record of observed facts. Religion comes from intuition, science from reason. Religion is apt to sink into fanaticism, science into materialism.

Fear is the origin of religion. Primitive man was afraid of the forces of nature, threatening to kill him. He imagined these forces to be so many gods. He tried to appease them by rites, rituals and sacrifices. Thus did religious belief and practice arise. Religion, in its infancy, was in no way different from superstition. Curiosity is the origin of science. Curiosity is combined with necessity. The saying : "Necessity is the mother of invention" is significant. As through evolution man's intelligence developed, he became curious about the objects and events around him. His primary need of safety and many other growing needs urged him to discover the secrets of nature and invent useful appliances. He began to master and control the forces of nature.

Quite naturally science came into conflict with religion. Blind superstitious faith cannot brook the rise of reason. Galileo was thrown into prison for telling the truth about the motion of the heavenly bodies. Darwin's Theory of Evolution provoked religious anger and antagonism. Robert Mayor was locked up as a lunatic for his Theory of the Conservation of Energy. Even the use of Simpson's chloroform was opposed by Churchmen! And we can never connect the horrors of the Inquisition with a benevolent God. Swift wrote: "We have just enough religion to make us hate, but not enough to make us love one another."

Things are a little different today. Religion is no longer superstitious and fanatical. Science is no longer curiosity and need for creature comforts. Religion respects, even makes use of, the achievement of science. Science recognizes, even studies, the miracles of religion. In his "Man, the Unknown", Dr. Alexis Carrel mentions the marvellous cures effected at the shrine in Lourdes, France. Dr. Carrel also opens our eyes to the magic power of prayer. Faithhealing is an observed fact. Newton, Einstein, Eddington and Jeans have all pointed in the direction of a Sovereign Power. The existence of God now stands proved by the mathematical law of chance.

Let our religion accept the scientific point of view. Let our science accept the spiritual point of view. Then the last traces of the conflict will vanish. Religion will be our true moral guide. Science will cease to be lopsided. It will be our safe helpmate. Tolstoy says in his "War and Peace": "The highest wisdom has but one science — the science of the whole — the science explaining the whole creation and man's place in it." That will be our science.

88. SCIENCE : HANDMAID OF POLITICIANS

1. *Science and Politics.* 2. *Opposition in the past.* 3. *Conquest of Nature.* 4. *Importance of science.* 5. *Exploitation by Politics.*

In the past there was no connection between science and politics. The two were separate. People did not consider men of science as important in any way. Indeed, the ruling powers were opposed to scientists. This was because scientists often made discoveries which went against accepted beliefs. They thus upset men's minds. As time passed, science obtained power over Nature. With this development, science became important to politics.

Modern science has given us machinery, leisure and comforts. As Bertrand Russell points out, "the whole of our daily life and our social organization is what is because of science". But science has also made false propaganda and nuclear wars possible. Science represents the most powerful force in the world today. As C. E. M. Joad has said, "it has

given us powers fit for gods". Yet, strangely enough, we are not controlled and guided by our scientists. We are in the hands of our politicians. Russell rightly states : "The men of science, in spite of their profound influence upon modern life, are in some ways less powerful than the politicians. Politicians in our days are far more influential than they were in any former period in human history." Science has become the handmaid of politicians, and politicians exploit it for their selfish and destructive purposes.

Why is this so ? The explanation is that scientists are not organized; politicians are. Scientists remain individuals engaged in study and research. Politicians form states and governments. They control scientific research and drive it in the directions decided by them. They are able to use scientists as their tools to achieve their ends in peace and war. Science invented the atom-bomb; politics dropped it in Japan.

Russell says : "Science, in so far as it consists of knowledge, must be regarded as having value, but in so far as it consists of technique, the question whether it is to be praised or blamed depends upon the use that is made of the technique." Unfortunately, modern politics is power politics. It has captured and enslaved science. There is now the danger of politics using the technique of science for the destruction of mankind. It seems impossible for the world's politicians to unite and use science for the world's welfare. Let us hope the scientists of the world come together, throw out the politicians, abolish war, establish peace, and the use science for the good of mankind.

89. SCIENCE — CURSE OR BLESSING ?

1. *Primitive man and man today.* 2. *The role of science.* 3. *Machines.* 4. *Annihilation of distance.* 5. *Health.* 6. *Entertainments.* 7. *Trade and industry.* 8. *Man's enslavement to science.* 9. *The effect of machines.* 10. *Modern weapons.* 11. *Man's Peril.*

Just about 6,000 years ago, man lived in a cave. He dressed himself in skins. He fed himself by hunting and fishing. He had to make with his own hands everything he needed. He went long distances on his own legs. His world was narrow, dark, difficult and dangerous. Modern man lives a vastly different life. He is comfortably and elegantly housed, fed and clothed. His world is broad, bright, easy and reasonably safe. Old-time physical exertion is no longer necessary for him.

It is science that has brought about this "brave new world", this life of leisure and pleasure. In so far as science has done this, it is a blessing. Let us first look at the bright side of the medal.

Science has made wonderful machines. It has discovered marvellous energies which run these machines. Man need no longer toil and moil with his hands and legs. The machine does most of his work for him.

It gives him leisure. The dream of a push-button existence has come true for him.

Distance has been annihilated. Modern transport and communication have made the world shrink almost to nothing. Men and things and news and views can girdle the globe with lightning speed. Interplanetary travel is now a certainty. We are on the eve of colonizing new planets.

Our lives have become healthier, longer. Modern hygiene, sanitation, medicine and surgery are conquering more and more physical and mental ills day by day. We now know the joys of good health and longevity.

Through the cinema, the television, the radio and the tape-recorder, science has worked wonders in the spheres of education and entertainment. The machine has quickened the pace of modern agriculture, trade and industry. Never was the world richer than it is today.

Now the other side of the medal. Our moral and spiritual progress has not kept pace with our scientific progress. We allow science to master us instead of using it as a servant. In 1818 came out Mary Shelley's famous novel "Frankenstein". It is the story of a young scientist called Frankenstein who creates a sort of superman. Unfortunately an error leads to this creature's having a mad brain. The monster destroys his maker. Unless man is very careful, science is likely to destroy him. In this sense it may be deemed a curse, not in itself, but in the use we make of it.

The machine makes us mechanical. It deadens us. It stifles our creative talents. It forces regularity, uniformity and boredom on us. It increase our wants and desires. It makes us selfish, greedy and cruel. Geographical distance has gone. But the distance between the mind and heart of man remains what it once was. The press, the radio, the TV are used to fan the flames of man's baser passions. Thus machine has made us materialistic. We have lost the great spiritual values of Truth, Goodness and Beauty.

Again, science has put in our hands such fiendish weapons as the nuclear bomb, the guided missile and means of chemical and biological warfare. As C. E. M. Joad points out, these are "powers fit for the gods". We can turn science into our biggest curse if we "use them like small children". And this we are very likely to do unless we realize that nuclear conflict will mean wiping man off the surface of the globe. Rightly used, science can bring Heaven to earth; wrongly used, it can blast the earth to Hell.

90. WAR AND PEACE

1. *The nature of war.* 2. *Its supposed merits.* 3. *Its evils.* 4. *The blessings of peace.*

War has been variously described as "mass hysteria", "mass madness", "a relic of barbarism", and so on. General Sherman declared : "War is hell." It certainly is. And Benjamin Franklin uttered a truism when he said : "There never was a good war or a bad peace." Nothing can justify an offensive war, and peace is its own justification.

And yet there are those who applaud "the pride, pomp and circumstance of glorious war". According to these misguided souls, war is an opportunity for military heroism and patriotic self-sacrifice. It brings out the best in man. Without it, man would sink into the state of a lazy weakling. Moreover, necessity is the mother of invention. War brings in its train many grim necessities. The human brain works at fever pitch. And many wonderful inventions result, inventions which make man's life better and brighter.

Actually, war is mass murder. It is, indeed, curious that we send the killer of a single man to the gallows and glorify the killers of thousands as heroes. Edward Young says:

One to destroy, is murder by the law;
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame.

War brings out the worst in man. Wartime propaganda is man's lying habit run mad. Wartime espionage and killing and destruction are manifestations of the devil in man. Bernard Shaw's "Arms and the Man" presents military life as void of romance and heroism. The principle of war is "kill or be killed". A soldier goes into action not because he is brave but because he prefers the uncertainty of getting killed in battle to the certainty of getting shot for desertion if he runs away. Among the major horrors of the last world war were Hitler's liquidation of two million Jews in the cruellest ways imaginable and the atom-bombing of Hiroshima and Nagasaki. The mildest war results in the mangling, maiming and blinding of thousands. War brings tragedy to every home. What solace can the parents have who have lost their only son in war?

War kills the young, the best portion of a nation's real wealth. It spares the old, the diseased and the disabled. Old time wars with their hand-to-hand fights were all right in their own way. But there is no limit to the destructive power of a modern war. A thermo-nuclear war will certainly obliterate all life. No one wins a war. Both the victor and the vanquished are defeated. What is worse every war leaves behind

seeds of a yet bigger and fiercer war. Says Milton, "For what can war, but endless war still breed?"

We must outlaw war. We must have peace. Peace will main diversion of all our potentials from destructive activities to constructive ones. It will mean our survival and prosperity. We shall have a sense of security and true happiness. We shall cease to be cannon-fodder; we shall be truly human. Our creative arts will flourish. The world will be man's home, instead of his grave. We need not be afraid of lapsing into a feeble and cowardly existence. Sports and games, exploration and adventure, scientific and humanistic research, etc., are fields where man's real heroism can come into play.

91. ENDS AND MEANS

1. *What the terms mean.*
2. *Two views.*
3. *Gandhiji's philosophy.*

Ends are the goals we want to reach, the objects we desire to gain. We wish to have health, wealth, happiness, justice, freedom, peace, universal brotherhood. These are our ends. All our efforts are directed towards their acquisition. Means are the particular ways or methods which we must employ to achieve our ends. Now what is or ought to be the relationship between ends and means, ideals and acts?

Many people believe that ends justify the means. That is to say, if our ends are good, we should not worry about the means we use to get them. Even bad means may be used. Even evil may be done for the sake of good. What matters how we bring about the good? It is enough that we aim at good. The atom-bomb is an evil. But the Second World War ended when it was dropped on Hiroshima and Nagasaki in Japan. Therefore, it was right to use it. This at least is one view.

Others believe that no ends, however good, can justify bad means. Not to achieve good ends at all is better than to achieve them through bad means. In the long run the consequences of evil will always be evil. Bad means can never produce good ends. It has been said that if we desire peace, we must prepare for war. But though peace is a good end, war is a bad means. We must never resort to war. No war can bring about lasting peace. War will result only in war.

We may seek Gandhiji's guidance in this puzzling problem. He wanted freedom from the British for India. That was a good and a great end. But he did not want to achieve that end through the evil means of violence. Violence could not be used. So he preached and practised non-violence, a good means. He declared that bad means never secure good ends. Good can be obtained only through good. Gandhiji was right. Evil can result only in evil. The resultant evil may appear good. But that is an illusion. If you want peace, think, speak

and act peacefully. A peace won through war is only the beginning of another war. Martin Luther King has summed up the situation truly and beautifully in these words : "But we will never have peace in the world until men everywhere recognize that ends are not cut off from means, because the means represent the ideal in the making and the end in process, and ultimately you can't reach good ends through evil means, because the means represent the seed and the end represents the true."

92. IS MAN A RATIONAL ANIMAL ?

1. *Logic defines man.* 2. *Truth.* 3. *Examples.* 4. *Conclusion.*

Man has been defined by logicians as a rational animal. That is to say, one who is governed by reason, not emotion. Whereas other animals act on impulse, man acts as directed by his reason or power of right thought. Animals cannot control their feelings and desires; man can. Man controls his impulses and obeys his reason. He is the only animal that can reason, that can distinguish between right and wrong, that can see the wisdom of first thinking and then doing.

The poet Goldsmith laughs at this theory of logicians. He says that man 'is both a weak and erring creature'. He compares man unfavourably with animals. According to him, the instinct of the lower animals is a surer guide than man's reason. Man's law-suits, flattery, political lies, jealousies, disputes, stupidity, corruption, crimes, fashions, tyrannies and wars show him as worse than the lowest animals which follow only their instincts. Animals are more decent in their behaviour than man. Goldsmith does not say plainly that man is unreasonable or irrational. He scorns man's reason. Thus he suggests that man's reason is not true reason; that man is not in the least rational.

Strangely enough, the proof of man's unreason comes from science which seems the product of man's reason. We may take the poet lightly, but must take the scientist seriously. Vance Packard says that scientific experiments on customers at shopping-centres have brought out the following facts:

1. People do not know what they want.
2. They will not tell you what they want even if they knew.
3. They cannot be trusted.

All this means that man is not a rational animal. Again, man has developed science to be happy and comfortable. But this same science threatens to destroy man through atomic weapons. This fact is no proof of man's reason.

But we need not despair. After all, it is man himself, and none other, who examines man and finds him unreasonable. How does man know that he is not rational, that he is not reasonable ? Through the exercise of

reason, of course ! Man's self-analysis proves that he is rational. Herein lies the hope of his survival. He is often unreasonable. But this does not mean that he has no reason. He knows that modern science is dangerous. This knowledge will save him.

93. DEMOCRACY AND DICTATORSHIP

1. *Meaning of democracy.* 2. *Democratic freedom.* 3. *Evils of mathematical democracy.* 4. *Meaning of dictatorship.* 5. *Its evils.* 6. *Conclusion.*

"Demos" means "people" and "cracy" means "rule of". Democracy, therefore, is rule of the people or government by the elected representatives of the people. The Greek states were our earliest democracies. The Anglo-Saxons and many other Teutonic tribes kept the idea of democratic self-rule alive. Modern democracies follow the principle of popular representation. Perhaps the most satisfactory definition of democracy is the one embodied in Abraham Lincoln's famous Gettysburg Address : "Government of the people, by the people, and for the people". The idea underlying this definition is that "all men are created equal" and that, therefore, it is wrong for one man to tyrannize over another. Thomas Jefferson expressed this idea thus : "We hold these truths to be sacred and undeniable, that all men are created equal and independent, that from that equal creation they derive rights inherent and inalienable, among which are the preservation of life, and liberty, and the pursuit of happiness." To use Jeremy Bentham's words, democracy aims at "the greatest happiness of the greatest number."

Freedom of thought, speech and action is the corner-stone of democracy. Democracy is, therefore, considered by many an ideal form of government. The two world wars were fought ostensibly "to make the world safe for democracy" and unsafe for dictators like Hitler and Mussolini.

However, mathematical democracy or democracy based on the counting of 'polls' or heads is fraught with many evils. It encourages corrupt vote-catching practices. It splits up a nation into warring factions. Its machinery is apt to be slow, silly, inefficient and incompetent. That is why Faguet said : "Democracy is the cult of the incompetent." Human nature being what it is, the masses are bound to misuse democratic freedom. Burke warns us : "Liberty, too, must be limited in order to be possessed." But mathematical democracy takes no heed of this warning. It makes people irresponsible, unruly and riotous. Its freedom becomes an enemy of freedom. We are at present witnessing these evils in India.

The evils of a numerical democracy have given rise to dictatorships and totalitarian states. Originally, a Dictator was a Roman official. He was generally a magistrate with extraordinarily wide powers. Today, he

sits at the top of his country and holds supreme power. Dictatorships have been frequent in South American States. The post-World War I dictatorships were represented by Hitler and Mussolini among others. Russia and China are current totalitarian dictatorships. Pakistan had until recently the worst kind of dictatorship, namely, a military and theocratic dictatorship.

A dictatorship is a crime against humanity. Of course, it is orderly and efficient. But its order and efficiency are those of a funeral, not of a wedding. It brooks no opposition. It is a sworn enemy of individual liberty. Its first measure is that of crushing all freedom. It stifles individuality, smothers personality, squeezes the souls out of its subjects. It regiments men, women and children. It forces them into a standard uniform pattern. It dehumanizes them and turns them into robots. It banishes all sweetness and light. It finally becomes a mighty war machine with but one aim—WAR.

Looked at from a certain point of view, the worst possible democracy is better than the best possible dictatorship. The remedy for a bad democracy is not dictatorship. It is good democracy.

But no one can say that dictatorships administer their affairs in the best manner. They don't administer; they order and kill if they are not obeyed. And as Lord Acton has said: "Power tends to corrupt, and absolute power corrupts absolutely." Our ideal, therefore, must be a good democracy.

94. FREEDOM OF THE PRESS

1. *The first essential freedom.* 2. *Opinions.* 3. *History.* 4. *Liberty with responsibility.* 5. *The mission of the Press.*

Democracy is the strongest and the best form of government. That is what Lincoln meant when he said: "The ballot is stronger than the bullet." Now true democracy guarantees to us what Franklin D. Roosevelt called the "four essential freedoms". According to Roosevelt, "The first is freedom of speech and expression — everywhere in the world." Freedom of religious worship, freedom from want, and freedom from fear are the other three essential freedoms. The freedom of expression, the first essential freedom, is the freedom of the Press.

We must be free to hold our own opinions. We must be free to express these opinions in any reasonable way we like. How do we build and shape our opinions? J. A. Spender answers the question thus: "The Press alone supplies us with the means of forming opinions." Hence the importance of the freedom of the Press.

This freedom has come to us through a hard and long struggle. In the 17th century, England saw the advent of the political pamphlet.

William Prynne lost his ears for his free pamphleteering. In his great prose tract "Areopagitica". Milton cogently and convincingly argued the case for free expression. So did Mill in his essays "On Liberty". The 18th century witnessed the rise of periodicals and newspapers. At first, there was violent opposition to Parliamentary reporting. By 1771, however, this opposition had fizzled out. The Press was at last free.

But this liberty is not licence. The Press is not free to publish obscene, inflammatory, seditious or libellous matter. It can criticise freely; but it cannot abuse wildly. The freedom of the Press presupposes a certain sense of responsibility.

The Press must always be conscious of its mission. This mission is to put all the facts before its readers and enable them to arrive at the right sort of opinions. It must respect truth. It must try to get at truth. It must be guided by the principles of justice and fair play. It must be honest and impartial. Its criticisms must be constructive; its language must be disciplined; its tone must be calm and persuasive. Its point of view must be scientific. It must appeal to the head; not the heart; through reason, not passion.

We want a Press thoroughly alive to its duties and responsibilities as a mass communication medium. It must be a free Press, not a free Pest.

95. SOCIAL SERVICE

1. *Meaning.* 2. *Social service, a duty.* 3. *Examples.* 4. *Self-interest and Social service.* 5. *Educational discipline.* 6. *Spiritual training.*

A man lives for himself. He thinks and acts to make his own self secure, comfortable and happy. His natural instinct of self-preservation makes him behave in this way. But he becomes truly human only when he tries to make others secure, comfortable and happy. To go beyond one's own self and serve others is social service. Such statements as "To serve humanity is to serve God" and "Service before Self" bring out the importance of social service.

Social service is a duty. From birth to death, individual man goes on receiving things from society. He is in debt to society. It is clearly his duty to try to pay up this debt, to return what he has received. Of course, the debt is so heavy that it can never be fully paid up. Social service is a way of giving back to society a tiny portion of what one has taken from it. The world is full of poverty, disease, and suffering. There are opportunities for social service everywhere. To raise a fallen man is social service; to help an old lady out of a bus is social service; to take a blind man across a road is social service. The smallest such act puts sunshine into a dark life. It makes the world brighter to that extent.

There are many inspiring examples of social and humanitarian service. Florence Nightingale, the Lady of the Lamp, gave a new turn to Nursing by her selfless service to the sick and dying. Madam Curie dedicated her life to the task of making science serve mankind. Father Damien died a leper in the service of lepers. Albert Schewitzer gave up a bright career and spent his whole life serving the ailing in French Equatorial Africa. Jean Henri Dunant founded the Red Cross organization but died a poor man. Baden Powell, though dead, is still serving the world through the Boy Scout movement. Mahatma Gandhi lived and died in the service of humanity. He has become immortal through self-sacrifice.

Even our self-interest should make us serve others. For we rise or fall with our society. Individual happiness depends upon social happiness. If everyone tries to make everyone else happy, everyone will find himself made happy. If we all stop throwing banana-skins on roads, no one will break his bones through a banana-skin.

Finally, social service is a great educational discipline. It lifts us out of our petty selves. It elevates our minds, hearts and spirits. It is a spiritual training. It makes our lives richer and fuller. It gives us profound spiritual satisfaction and makes us really and truly happy. There is no greater happiness than the happiness that comes to us through the happiness of those whom we have made happy.

96. POPULATION EXPLOSION

1. *Greatest enemy of man.* 2. *Science the cause.* 3. *Malthus and Darwin.* 4. *India.* 5. *Remedy.* 6. *Sir Charles Darwin's pessimism.* 7. *Hope.*

The greatest enemy of man today is his own overpopulation. Rebecca West says : "It appears highly probable that the whole world may become an overcrowded slum." In 1999 Parson Malthus, in his essay "On Population", put forward the idea that human numbers increase in geometrical ratio (2—4—8—16.....). The progress of food is arithmetical (1—2—3—4.....). Thus there is "perpetual struggle for room and food."

The blessings of the Scientific Revolution have been our banes. Fewer and fewer people die; more and more are born. Since man has conquered the forces of Nature and is master of his environment, such natural population checks as flood, famine, plague and so on operate no longer. The result is population explosion.

Sir Charles Darwin writes : "For thousands of years the number of human beings has been increasing, only very slowly. Thus it is estimated that at the beginning of the Christian era, there were between 300 and 400 million people, and that with ups and downs the number had reached about 500 million by A. D. 1700. It is now more than 2,500 million, and

short of some frightful catastrophe it is practically certain that by A. D. 2000 it will be round about 5,000 million." Sir Charles suggests "some conscious world policy" of limiting populations.

We in India today are witnessing the worst type of population explosion. This is our master problem. All other problems — political, economic, social, agricultural, industrial, educational — are the offshoots of this great problem. What is the solution? Science has created the evil; to science we look for the remedy. Population control on a war basis through family-planning and certain types of legislation is the measure most commonly suggested.

But Sir Charles Darwin is not very hopeful of success. We do not have the necessary time to limit our numbers, whatever the method we adopt. Sir Charles says : "My broad conclusion as to our destiny is that it is nearly certain that within a century or so the numbers of mankind will have so increased that Natural Selection will return to the place it used to occupy three centuries ago, when it was the chief control in the lives of our ancestors. Life will be hard and many will fail to survive, not only individuals but whole communities."

Yet there is a hope. A faint hope; but a hope. We are conquering space. Soon we shall "annex" some hospitable planet. With that our population explosion will be silenced into very mild and moderate numbers. Science will once more be our saviour. You think this is imagination run wild? Let us wait and watch.

97. NATIONALISATION OF INDUSTRIES

1. *Meaning.* 2. *Examples.* 3. *Arguments against.* 4. *Arguments in favour.* 5. *Conclusion.*

The term 'nationalisation' means taking over by the nation. Generally, in non-Communist countries, industries are run by private companies. The state may take over these private concerns. This is called 'nationalisation of industries.' Many people think that the idea of industrial nationalisation is something new in modern India. This is not true. We had almost complete nationalisation of the railway under the British. We are now a Socialist Welfare State. We have nationalised insurance and banking and some other productive industries. There will be complete nationalisation of all the industries in the future.

There is a case against nationalisation of industries. It may be summed up thus : Industry must be competent and efficient. Only private industry is competent and efficient. The private industrialist has to be economical, well-planned and efficient in his own interest. He must make profit or be ruined. He must satisfy the workers, the customers, and the government. He must compete successfully against his rivals. He must

always be alert, up-to-date and at his best. The State is under no such compulsion. It can and does stand huge losses. Secondly, the private industrialist is goaded into good production by competition. The State has no such healthy incentive. Thirdly, nationalisation means loss of individual freedom and enterprise. It may degenerate into dictatorship. Nationalisation is meant to enrich a country; but it may impoverish it.

A strong case, however, may be made out in favour of nationalisation in a poor country like India. Wise nationalisation will be economical, well-planned and efficient. Its profits will go to the whole nation. Thus it will benefit the masses and not just a few rich persons. Since it has none of the limitations of the private industrialists, it can afford to have large-scale planning. It is above the corrupt and underhand practices of the private industrialist. Since its profits are distributed among the people, it stops the rich from getting richer and the poor from getting poorer. It tends to bring down the rich a little, and to push up the poor a great deal. Well-ordered nationalisation can choke off bloody revolutions leading to dictatorship.

But our experience has shown that nationalisation provides job security to its personnel. This leads to irresponsible and harmful practices causing huge national losses. Therefore we must hasten slowly in our nationalisation policy.

98. THE CINEMA

1. *A great marvel.* 2. *The play and the film.* 3. *Influence.* 4. *The future.*

The cinema is one of the greatest marvels of the modern age. In 1889, the American inventor Thomas Alva Edison gave demonstration of the operation of his kinetoscope. This instrument showed moving pictures. Little did Edison know that his invention would evolve into one of the world's greatest industries. In 1928 was discovered the technique of sound reproduction. The silent film was replaced by the "talkie". Today we have technically perfect cameras and projectors. We have the technicolour 70 mm. film and the panoramic screen. The most realistic effects can be created.

The modern picture has none of the limitations of the stage-play. The stage-play is stage-bound. Its actors, scenes, and scenic effects can never hope to go beyond certain natural limits. The picture enjoys measureless freedom. The movie-camera can go anywhere, can shoot anything. Therefore, there is nothing which the silver-screen cannot show. Trick-photography can present the most fantastic scenes and happenings. The present, the past and the future, the nearest and the farthest, the smallest

and the biggest are all within the compass of the modern cinema. We are shown the structure of an atom and also the conquest of space.

Unlike the stage-play, the cinema film can reach the farthest confines of the earth. Many copies of it can be taken out. It can be stored up and seen at any time, in any place, as often as one likes. Naturally, it is the most popular form of entertainment, and one that has universal appeal. Who would not like to be in Darkest Africa while sitting comfortably in a push-back chair in a spacious and palatial air-conditioned theatre? Such pictures as Walt Disney's "The African Lion", "The Jungle Cat", and "The Living Desert", and the Laurel and Hardy fun-frolics have thrilled and delighted millions throughout the world. No less is the educational value of good pictures. History, Geography, Science, etc., can be best taught through special instructional reels. The cartoon and the documentary play a very important role in education. What is seen and heard is not easily forgotten.

Unfortunately, there is a tendency among the young and impressionable people of today to be film-fans and picture-addicts. Sex and crime pictures are their special attractions. The cinema arouses their baser passions and leads them astray. They are tempted to ape the styles and fashions and vices depicted in the films they see. They sometimes go to the length of re-enacting screen crimes in real life. Many illicit romances, thefts, beatings and even murders have been traced to films. Habitual cinema-going is harmful and wasteful. You waste money to strain your eyes and weaken your morals.

The nerve-centre of world film-industry is Hollywood. Billions of dollars are spent here after screen-creations. The cinema has a yet greater future. From the "still" we went on to the "silent black-and-white movie", from that we have come to the "coloured talkie". Soon we shall have "three dimensional stereoscopic-sound-equipped smellies, tasties and feelies!"

99. THE RADIO AND ITS COMMERCIAL USE

1. *A wonderful invention.* 2. *No limits of space and time.* 3. *Quickest and best means of news transmission.* 4. *Great educative force.* 5. *Entertainment.* 6. *Most powerful and effective advertisement medium.*

The radio is a wonderful invention. It is one of man's wildest dreams come true. It knows no limits of time and space. It makes a broadcast anywhere spread everywhere in an instant. It is the quickest and the best means of news transmission and dissemination. It has broken down all geographical barriers. It is beyond terrestrial and temporal restrictions. It has made the world one.

It is a great educative force. Radio lessons, talks, discussions, discourses and speeches reach out to distant listeners. The masses listen in

to them. They are influenced by this powerful appeal of the radio. They take in information. Their minds develop. They become literate and well-informed. They begin to understand the world and its affairs. They lose their sense of isolation. They feel themselves in the heart of things.

Radio music, plays, skits and such other items entertain and amuse people. If we are not able to go out a long distance to hear a great vocalist like Nissar Hussain or an instrumentalist like Ravi Shankar or Ali Akbarkhan or Bismillakhan or see a fine play, or witness a first-class cricket-match, we need not despair. All we have to do is to switch on our set. The music or the play or the commentary will directly come over the air.

For all these reasons, the radio is of great commercial use. Its immense importance to manufacture and trade and industry, indeed, the entire commercial organization can be easily understood and appreciated. It is a mighty advertising medium. Not all can read but all, except a few unlucky deaf ones, can hear. So the radio beats flat the newspaper and the cinema slide or reel, and carries advertisements to the largest number of people. These advertisements are very cleverly and enticingly broadcast through songs and duets and dialogues. The instantaneous approach and the irresistible appeal of modern commercial broadcasts have proved a blessing to the world of advertisements. People are strongly tempted to buy things. Trade and commerce have increased to amazing proportions through the radio.

The radio has its own evils. A loud radio can be very disturbing and annoying. A cricket-commentary during examination days harms the interests of students. Selfish and cruel nations can use broadcasting for wicked propaganda. However, if used rightly, the radio is a heavenly blessing.

100. TELEVISION — IDIOT BOX ?

1. *Wonderful invention.* 2. *Useful.* 3. *Inventor.* 4. *TV in India.* 5. *Our plan.* 6. *Evils of TV.* 7. *An idiot box.* 8. *How to prevent it from being an idiot box.*

Television is vision or seeing of distant things. It shows us on a small screen scenes and events and people far away from us. It is thus one of the most wonderful and useful modern communication and entertainment media. The radio merely makes us hear things; television makes us actually see things as well. Thus television has a greater impact on us. It was invented in 1922 by John L. Baird, a Scotsman. Today we have TV sets which put us into contact, both visual and auditory, of the world. TV pictures can be black-and-white or coloured. We have TV centres in important cities like Bombay, Delhi, Jullunder and Srinagar.

There is a wide variety of TV programmes — informative, instructive and entertaining. America, Italy and Japan are employing television as a most effective and profitable channel of education. In India we have an ambitious plan of reaching eighty per cent of our people in twenty years through TV.

Even good has a taint of some evil in it. TV has brought in its own troubles. That is why it has come to be dubbed an idiot box. The implication is that the majority of TV programmes are idiotic, that only idiots can enjoy them, that constant TV watching will turn even intelligent viewers into idiots. Of course, like all such sweeping criticisms, that is an exaggeration. But it does contain a germ of truth.

TV programmes are intended to make the widest possible appeal. Hence, because of their very purpose, most of them fall below the level of classy intelligence. The effect of such telecasts cannot be salutary in an intellectual way. Children sacrifice their priceless evening playtime to see TV pictures. They strain their eyes, ears and necks. Their health suffers. Recent experiments have shown that TV watching can cause brain troubles. Young viewers cannot concentrate on their studies. Very often examination preparation is ignored in favour of the live telecast of a test-match.

TV comes in the way of reading. Many TV addicts in USA do not know how to read and write. Crime and horror scenes are frequent on TV. They are dangerous to young impressionable minds. Boys are often driven to act out what they have seen on TV. There are cases where looting, arson and stabbing have been perpetrated by youngsters after the fashion of TV transmissions. Scientists have traced many physical, mental and moral ills to TV. And variety entertainment everyday and all the time dulls our sense of wonder and beauty.

This idiot box will stop being an idiot box if its programmes undergo an intellectual revolution. Domestic TV sets must go. There should be only public TV shows. They should be only for an hour late in the evening and never on Sundays and holidays.

101. ADVERTISEMENTS

1. *Advertisements everywhere.* 2. *Mr. Priestley's views.* 3. *Advertisements a necessity to the producer and the consumer.* 4. *Source of information and knowledge.* 5. *A highly skilled art.* 6. *An industry.* 7. *Employment to thousands.* 8. *Financial support to newspapers and magazines.*

Our newspapers and magazines are full of advertisements. The radio broadcasts advertisements. The cinema flashes advertisements on the silver-screen. We find advertisements on area-railings, building-walls, shop-fronts, electric-posts, theatre-entrances, buses, trolleys, trucks, railway

stations and air-ports. Advertisement balloons soar high up in the sky. Sometimes advertisements are projected like a film on clouds. Indeed, we live in an age of advertisements.

Mr. J. B. Priestley says that ours is "a world of artful advertisement". He does not like these advertisements. They have turned the present age into "an age of disillusion". We do not believe in perfect life, a life which is all goodness, truth and beauty. And yet we are somehow taken in by our extravagant and exaggerating advertisements. Our newspapers and magazines are full of advertisements which promise us perfect life with their goods. But we cannot have this perfect life. The goods turn out to be frauds. We are disillusioned. "The perfect life is spread out before us every day but it changes and withers at a touch". We are led to expect perfection. We do not find it. We feel foiled.

That is Mr. Priestley's position. But advertisements are a vital necessity today. Trade and industry have expanded. Our wants have increased and multiplied. Thousands of things are made. Thousands of things are needed. Without advertisements, producers would not be able to bring their goods to the notice of consumers. Consumers would not be able to know where to find the things they want. Employers and intending employees require the help of advertisements. So do owners of cinema-houses and circus proprietors and exhibition managers and all others who wish to attract clients for what they have to offer.

Advertisements are important from the point of view of information and knowledge. If we read them carefully, we come to know what the world is making and how it is progressing. Our general knowledge increases. We learn to tell a good article from a bad one. We acquire the power of discrimination and judgment. We become practical and wordly-wise.

Modern advertising is no hypocritical humbug. It is a highly scientific art and a highly artistic science. It is practical psychology at its most palatable. It studies human nature. It produces most pleasing and attractive advertisements. These advertisements catch our eye. They break down our sales resistance. They tempt us and impel us to buy things even when we do not really need them. They are an industry in and by themselves. They yield much-needed money to newspapers and magazines. They provide employment to thousands of writers, artists, craftsmen and office-workers.

102. EXHIBITIONS : THEIR COMMERCIAL VALUE

1. *Great value.* 2. *Best advertisements.* 3. *Offer what people want.*
4. *Mood.* 5. *Better goods and service than in shops.*

Exhibitions have great commercial value. An exhibition, by its very nature, is the best kind of advertisement. People want novelty, variety and

pleasure. An exhibition offers all these. It contains many kinds of stalls. These stalls stock a wide variety of goods. They exhibit all kinds of novelties and curios. Therefore, an exhibition naturally attracts large numbers of men, women and children. People are always curious to know what is going forward. An exhibition appeals to this curiosity. It thus serves a great commercial purpose.

"Out of sight, out of mind". The reverse is equally true. Within sight, within mind. We are tempted to buy what we see. Moreover, an exhibition has a certain kind of atmosphere. This atmosphere puts us into a mood to buy. Thus there is a great deal of buying and selling at an exhibition. This gives a fillip to trade and industry.

An exhibition combines business with pleasure. This is just what people want. They get tired of moving round. They need refreshment and recreation. This means trade for the refreshment stalls and the giant-wheels and the merry-go-rounds and such like which every exhibition provides.

Exhibitions are popular. Customers get better articles and better attention and service at exhibitions than in shops and stores. This is because the owners of stalls at an exhibition have to care for their reputation. Here they are not concerned with buying individuals; they are concerned with the great big buying public. They must put the best foot forward. Else the whole populace will go against them.

Thus exhibitions give tradesmen the best opportunity to display their goods. They indirectly advertise these goods. They bring buyers and sellers together. They put customers in a mood to buy. They inspire the sellers to offer quality goods and excellent service. They bring the tradesmen ready cash. All this is of vital importance from the commercial point of view.

103. SALESMANSHIP IN MODERN BUSINESS

1. *Salesmanship important.*
2. *Living link.*
3. *Art and Science.*
4. *Conclusion.*

Salesmanship or the work of selling things cleverly and profitably plays a very important part in modern business. Indeed, good salesmanship is half the business. The salesman is a living link between the producer and the customer. He can make or mar business. Hence he occupies a pride of place in modern trade and industry. Every modern business house has its sales departments and highly paid salesmen.

Modern salesmanship is not merely a matter of selling goods. It is much more than that. It is a special art and science. Not anybody can be a salesman now. There are institutions which train people in scientific salesmanship. Modern commercial firms employ only such trained people

as salesmen. A well-trained salesman is a great business asset. He has a striking personality and winning ways. He knows how to win friends and influence people. If you don't want to buy anything, he makes you buy something through his charming manners and sweet speech. If you want to buy only one thing, he makes you buy two. When you want to buy a cheap article, he makes you buy a costly one. He breaks down your sales-resistance. He has deep knowledge of human psychology. He is a shrewd judge of character. He plays upon you as a master player plays upon his musical instrument.

He does a very important service to the economy of his country. He spreads the business of his employers. He increases it. This means more and more efficient production, industrial expansion, and employment for skilled and unskilled hands. Trade and industrial expansion mean national prosperity. Thus the more active and intelligent your salesmen, the more prosperous your country and the happier your people.

No advertisement can take the place of the living man. Human relationship requires personal contact. The expert salesman can do what no advertisement can. Therefore, he is in demand throughout the business world. He is offered a handsome salary and wonderful prospects. The career of a salesman is a very attractive one today. That explains the importance of salesmanship in modern business.

104. BUSINESS AND PUBLICITY

1. *What publicity is.* 2. *Its necessity.* 3. *Importance.* 4. *Forms.* 5. *Itself a business.*

Publicity is the art and science of advertising and making things known far and wide. It is essential to any kind of business. Through it, the modern businessman spreads information about his goods and introduces them into the market. It has been observed that modern business is one per cent quality and ninety-nine per cent publicity. Publicity is the backbone of business today. Every modern business concern has its own publicity department. This department contains specially trained and efficient publicity officers.

In modern times, transport and communications have developed and advanced wonderfully. Now goods can be sent easily and cheaply from any part of the world to any other part. Thus business has become far-flung. It has naturally become very competitive. Therefore, scientific publicity has become a necessity. It is the only means by which the manufacturer and the seller can bring goods to the notice of the buyer, attract him, influence him, and make him buy. Thus publicity has become very important to modern business. No publicity, no business.

Necessity has made publicity. Its maintenance and advancement have been made easy by the newspaper, magazine, radio and TV advertisements, cinema slides and reels, posters, leaflets, pamphlets, brochures, sign-boards, sales letters, gift contests, free gifts, fashion-parades, beauty competitions, essay-writing contests, exhibitions, fairs, etc. These are all various forms of publicity.

Publicity does many important and profitable jobs. It helps the seller to sell and make profit and expand. It guides the buyer to buy. If there were no publicity, we should be absolutely ignorant of the wonderful things the world produces today. Our money would be wasted on the nearest goods. Publicity expands and increases business. In this way it brings about the economic growth and development of a country. It encourages various kinds of art, including creative art. It is a big business by itself. Millions of people engaged in publicity are busy speaking, writing, drawing, painting, singing, acting, dancing almost every hour of the day. Modern publicity organizations provide employment to thousands. Publicity also promotes healthy business competitions. We may truly say that it is publicity that makes the present-day world go round.

105. BUSINESS AND MORALITY

1. *Aim of business.* 2. *Not moral according to some.* 3. *Other side.*
4. *Truth.* 5. *Business morality.*

The aim and object of the businessman is always to avoid loss and obtain profit. The most successful man of business is he who makes the maximum profit on minimum investment. Many people consider such a profit morally wrong. According to them to spend less in order to get more is a sin. There are others who think that everything is fair in business. The world would stop going if absolute morality were to be insisted on. Both these views are wrong.

Businessmen cannot live on air. They invest money. They take big financial risks. They manage their business. This means worry and hard work. They employ people. They supply the demands of customers. Thus they do important service to society. It is a mistake to think that they are all thieves and robbers. They have a right to make profit by charging a little more than the cost-price for their risks, overheads and service. But these profits must not be exorbitant; they must be reasonable. If a businessman is anxious to serve his customers, if he sells them quality goods at fair prices, if he satisfies them, his profit is morally right. After all, morality is something that keeps the social order going smoothly. All good business is governed by this kind of practical morality.

Very often, however, shopkeepers believe that business has nothing to do with any sort of morality. They cheat their customers in all possible ways. Here is an example. A man once bought sugar from a shop. Later he discovered that the shopman had sold him second-quality sugar at first-quality price. He had also under-weighed the sugar by fifty grams. Again, the man had given the shopman a ten-rupee note. The shopman had returned a fifty-paise coin. This coin turned out to be false. Thus the customer was cheated in quality, weight and change. This type of business is clearly immoral. It is bound to ruin the businessman in the long run.

The occupation of businessmen is, by its very nature materialistic. They can never be spiritually moral. But they can always be moral in a certain practical sense. Business run on the basis of this practical morality will prosper. It will be profitable for everybody all-round. If it is not so conducted, it will fail and end in all-round misery.

106. SUPERSTITIONS

1. *Origin.* 2. *Present-day superstitions.* 3. *Their effect.* 4. *Addison on superstitions.* 5. *The views of Mr. Gardiner.* 6. *Conclusion.*

By the word "superstition" is meant belief in omens and auguries, unreasonable fear of the unknown, or rituals based on such beliefs and fears. Ancient man was ignorant. He was afraid of almost everything around him. He did not understand the earth and heavens. So he connected up all sorts of objects and events with his misfortunes and came to have superstitious beliefs. These beliefs in their turn gave rise to strange and often horrible practices such as the human sacrifice. Ages passed. Man emerged from his intellectual darkness. Science came into being. It conquered superstition in general. Mr. Gardiner says: "Superstition was disinherited when science revealed the laws of the universe and put man in his place."

But the primitive fear of the unknown is lingering still. Ignorance persists. Many people are still ridden with superstitions. They believe that evil will befall them if they have bad dreams early in the morning, if they spill salt; if they cross their knives and forks, if they defy the number thirteen, if they cross the path of a black cat, if they pass under a ladder, if someone sneezes at the time of their departure, and so on. Our newspapers and magazines are full of astrological predictions. Fortune-tellers are carrying on a lucrative business.

All this, of course, weakens the minds of people and makes them more and more credulous and miserable. We are far from the times of Addison. But what he writes about popular superstitions is still true: "As if the natural calamities of life were not sufficient for it, we turn the

most indifferent circumstances into misfortunes, and suffer as much from trifling accidents, as from real evils". He, too, sees in fear and ignorance the roots of superstitions : "For as it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition."

Mr. Gardiner tells us that all of us are suffering from superstitious fear. We may not admit this fact. But it is there. And some superstitious practices like that of not walking under a ladder have "commonplace and sensible origins" like considerations of safety. All the same, superstitions are bad. They deprive us of courage, self-confidence and self-control. We should strain every nerve to shield ourselves against them.

107. STRIKES

1. *Definition.* 2. *History.* 3. *Position today.* 4. *What the strike has done.* 5. *A justifiable strike.* 6. *Dangers.*

A strike is stoppage of work by workmen till their employer grants them their demands. In the primitive agricultural society the worker worked for himself with his demands. He had personal interest in his work. He could see and enjoy the fruits of his labours. By and by, things changed. Science made the machine. Then jumped into the field the capitalist with his factory. The watchwords of the capitalist were production and profit. Carlyle puts the slogan of production thus : "Produce! Produce! Where it but the pitifullest infinitesimal fraction of a product, produce it in God's name!" The factory-owner employed hundreds of men, women and children and exploited them for his own enrichment. He worked them often to death.

This "exploitation without work of man by man" coupled with the workers' sense of fruitless and impersonal toil gave rise to labour movements. These movements united and organized workers. They formulated the demands of workers. They aimed at safeguarding the interests of the underdog and found out the ways and means of resisting the capitalist exploitation of the masses. Karl Marx wanted "the dictatorship of the proletariat". In his "The Communist Manifesto", he said : "The workers have nothing to lose but their chains. They have a world to gain. Workers of the world, unite."

Today, the workers of the world stand united in all their organized strength. The helpless working individual has been replaced by the mighty Trade Union. The most powerful weapon of this organization is the strike. It can bring the whole world to a stand-still. It can bring the toughest employer to heel. It has won many a war of the worker against the wage-payer.

Strikes have done immense good to the working-classes. They have brought in fair industrial legislation. They have stamped out ruthless exploitation. They have defined the rights and privileges of the workers. They have for him shorter hours of work, higher wages, better living and working conditions, free medical aid, fair-price food, bonuses, and so on. They have given the worker an important and influential place in the socio-economic structure of the world.

But in the very power of the strike lies its danger. It is a weapon to be used with extreme care and caution. It is justified only when :

1. The employer is selfish and unjust; 2. The cause of the worker is just;
3. The worker's union has made every possible effort to arrive at a peaceful settlement but has failed; 4. The welfare of the worker is at stake, and there is no other way out. It is not to be resorted to in season and out of season.

The strike in the hands of self-seeking and irresponsible elements is like a razor in the hands of a child. Shortsighted and self-centred trade union leaders are apt to exploit the strike for their own personal ends and lead the workers to rack and ruin. In absence of complete unity, fifth-columnists and blacklegs and other roughs and toughs are bound to turn the strike into an orgy of violence. Violence always brings in police-firing. The strike is broken. It leaves behind a wretched trail of misery and sourness and frustration.

Frequent strikes in India are responsible for the general spirit of indiscipline and neglect and defiance we see today. They result in immense national losses. Like a cancerous growth, they have spread through almost all our fields of activity. They have undermined us. We must have a general industrial truce. We must leave no stone unturned to eradicate the evil.

108. RUMOUR

1. *Definition.* 2. *Ideal atmosphere for rumour.* 3. *Why rumour arises.*
4. *Dangers.* 5. *Mr. Gardiner's advice.*

A rumour is any "general talk, report, or hearsay, of doubtful accuracy" or "the current but unverified statement or assertion". Thus it is a doubtful story going round. Track any such story down to its source, and you will find that it is either a lie or a ridiculous exaggeration of the truth. We have all sorts of rumours floating around us. Mr. A. G. Gardiner says : "We have lived in a world of gigantic whispers, and most of them have been false whispers."

Emergencies like war and natural calamities like earthquakes, floods and famines provide an ideal atmosphere for rumour to arise and thrive. As Mr. Gardiner suggests, two factors are responsible for the rumours

which flourish at such times. The first is "our natural tendency" to believe what we want to believe. The second is fear. If we are at war with an enemy, we shall naturally like to believe in our victories and the enemy's defeats. Hence there will be rumours of our victories. Again, we shall be afraid of everything in our own country that has the remotest connection with the enemy. Hence there will be rumours of enemy activity in our midst. These rumours can be very dangerous. They may result in ruthless persecutions of innocent people. They may throw our own selves into panic and thus weaken and demoralize our ranks. More disastrous than a war are wartime rumours.

Rumour has two characteristics which make it particularly dangerous. Firstly, it is something vague and indefinite. It always suggests more than it conveys. It gives people an uncomfortable sense of suspicion, mystery and dread. Secondly, it goes on swelling as it travels. Thus "one sparrow killed" becomes, in due course of time, "one hundred and fifty houses blown up". Unless we insulate ourselves against such rolling inflating absurdities, we shall get into the habit of suspending our reason and swallowing anything that goes round. We shall turn into credulous fools.

Mr. Gardiner has a piece of very good advice for us : "Let us suspect all rumours whether about events or persons. When Napoleon's marshals told him they had won a victory, he said, "Show me your prisoners'. When you are told a rumour do not swallow it like a hungry pike. Say 'Show me your facts'. And before you accept them, be sure they are whole facts and not half facts."

109. PATRIOTISM

1. *Love of one's motherland.*
2. *True patriotism.*
3. *Our duty to India.*
4. *The larger interests of the world.*

Patriotism is love of one's own motherland. Rightly understood, this is one of the noblest passions of mankind and the most natural. We are born and brought up in our motherland. We are nourished and nurtured by her. She gives us our food, clothing and shelter. Indeed, for everything we have, we are indebted to her. We derive our whole being from her. The heart of the patriot burns for his native land. The man who has no patriotic fire within him is a miserable wretch.

But this love should not be blind. True patriotism recognizes the follies, foibles and faults of the motherland. It seeks to remove them. Stephen Decatur's famous toast ran : "Our country! In her intercourse with foreign nations, may she always be in the right, but our country, right or wrong". That was carrying patriotism too far. Selfish and wicked people often exploit patriotism for their own private ends. That is why Johnson said : "Patriotism is the last refuge of a scoundrel." Nations are not above moral principles. And wrongs can never be upheld. Edith

Cavell's last words were : "I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone."

Our motherland is India. She is not just a vast land mass. She is not merely a geographical system of plains and mountains and valleys and rivers and creeks and wastes and wildernesses. She stands for our particular racial traits. She stands for our particular habits, manners, customs and conventions. She stands for our special ideas of morality and religion. She stands for our individual beliefs and philosophy. In short, India means Indian culture and civilization. Our duty is to protect India. That is to say, to protect Indian culture and civilization at all costs. No sacrifice is too great in the service of our native land.

We must face our faults. Our communalism and provincialism and linguism must go. Petty, self-seeking politics must go. Corruption and inefficiency must go. We must whip our administration up into an effective and efficient governing machinery. We must build up an unbeatable secret service. We must strengthen and modernize our land, sea and air forces. We must argue and act from a position of strength. Our propaganda machine must be second to none in the world. But all along we must take care to see that we are serving the ends of Truth and Justice. Through our national interests we must serve international interests. We must be patriots to be citizens of the world.

110. MOUNTAINEERING

1. *Modern sport.* 2. *Why men want to climb mountains.* 3. *Test of allround excellence.* 4. *Everest.* 5. *Conclusion.*

Sport is of many kinds. Climbing of very high and rocky mountains is one of them. It is called mountaineering. It is a very exciting sport. It is dangerous. Yet many people enjoy it. Even teams of girls have climbed the Himalayas. There are mountaineering colleges. These are institutions which teach the art and science of mountaineering. Trained and experienced mountaineers can enjoy the sport better.

Why should men leave the pleasures and comforts of their homes and try to face the dangers and difficulties of mountaineering? It seems strange, but there are clear reasons. There are men who do not like a stay-at-home life. They are actuated by a spirit of adventure and ambition. They desire to do what no one has done before. They want to be first in a particular field. Or they desire to go where no one has gone before. Or they think that a difficult mountain is a challenge to them. They feel that they must take up this challenge. They must take the test and prove their mettle.

Mountaineering is a test of man's physical and mental powers. At 20,000 feet, many curious effects take place. Sleep is disturbed. Appe-

tite is lost. The brain becomes dull. This is because at that height air-pressure is low. The higher you go, the lower the air-pressure. This means that there is very little oxygen. Yet some men have gone up to 28,000 feet without the oxygen machine.

The world's highest mountain peak is Everest. It belongs to the Himalayan range of mountains. It was first conquered by Tensing and Hillary in 1953. This is the greatest success in the whole history of mountaineering. It has proved that the human body is a most powerful mechanism. It can work wonders. It can endure very great strains and stresses. The conquest of Everest has shown that man's will is indomitable, that the human spirit can conquer anything. It has added to our knowledge of the human body and mind, and of many other things.

There is nothing like scientific mountaineering for the training and development of body, mind and will-power. Boys and girls will profit a great deal if they take up this challenging sport. They will not only develop their bodies and minds, but will also have a new view of themselves and the forces of Nature. And, of course, they will have the finest fun of their lives.

111. EARTHQUAKES

1. *Common.* 2. *Great natural misfortunes.* 3. *Causes.* 4. *Consequences.* 5. *Relief measures.*

Like floods and famines, earthquakes are great natural misfortunes. They are very common. A mild tremor is harmless. But a strong quake can be dreadfully destructive. We are quite helpless against such awful geographical upheavals. What can we puny mortals do against such monstrous aspects of nature? We can do nothing to control them. We cannot protect ourselves against them. In spite of our scientific progress, we cannot know when a big quake will take place, and where. True, we can have earthquake-proof buildings. Japan has developed wonderful earthquake-proof architecture. But quake-proof structures have their own limits. And nothing can hold out against a big earth movement.

We know why earthquakes take place. They are caused by the earth's internal vapour-pressures. Or the pressures exerted by rocks and mountains upon the earth's surface and upon one another. An earthquake may last for a few seconds or a few minutes. During a mild quake, things begin to tremble. We feel the earth dropping away from under us. A deep rumbling underground noise is heard. All this soon passes off like a bad dream. But in a severe earthquake, houses fall down, roads split, bridges go down, rivers are flooded, seas are agitated. There is all-round destruction. Whole villages and towns disappear. Entire populations are buried alive. There are horrible scenes of suffering and death. Earthquakes are also causes of diseases and floods and famines and fires.

Man tries his best to keep himself going after natural disasters. Relief measures are taken after bad earthquakes. Money, food and clothing are collected and sent on to the victims. Digging operations are taken on hand. Strange things happen in times of earthquake. People dug out even after about ten days have been found alive. Once a man was swallowed up by splitting earth and then shot up. He lived. During the great Bihar earthquake, a child was born. She was named Kampodevi.

There have been terrible earthquakes in Japan, India, Quetta, Peru and parts of America. These frightful events bring home to us our pitiful smallness and weakness, and the terrific might and majesty of Nature. They sometimes bring out the worst in us. People have killed and robbed one another during earthquakes. But they also bring out the best in us. Many an act of heroic rescue and noble self-sacrifice has relieved the gloom cast by earthquakes. Earthquakes thus reveal the hidden aspects of Man and Nature.

112. THE MONSOON—FRIEND OR FOE ?

1. *Monsoon winds.* 2. *Start of the rains.* 3. *Changes in the land.* 4. *Thunder, lightning, floods.* 5. *Two sides—friendly and foe-like.* 6. *Failure of monsoon.*

The Indian summer is a very hot season. In certain parts of the country it is unbearable. Because of the extraordinary heat, the houses are like ovens and the streets are like furnaces. Many unfortunate people die of abnormally high temperatures. Then, in due course, a friendly wind begins to blow from the south-west. It is called the monsoon. It is quite the opposite of 'the loo' which is the summer hot blast. It is cool and pleasant. It comes as a most welcome relief from the blazing inferno of summer. It has the semblance of an extremely kind and helpful friend. It brings rains. Therefore, our rainy season is also called the monsoon. It begins on the 7th of June. It strikes Sri Lanka first, then covers the Indian west coast.

The monsoon lasts for about four months. It transforms the land into a shining mirror of waters. Smiling wells, ponds, lakes and rivers fill up. Farmers hope to reap rich harvests. Drinking water is in abundance. But sometimes the rains take on a foe-like appearance. They are unusually heavy. They cause destructive floods which sweep away bridges and railway-lines and whole villages with their human and animal populations. Lightning, too, takes toll of human lives. At such times we think that the monsoon is our foe, not our friend.

Actually, however, the monsoon is our most sincere friend. We cannot do without it. A good monsoon means enough water and food. If the monsoon fails, we suffer from lack of rains or drought. This is a terrible situation. There is famine. Men and animals die of thirst and

starvation in thousands. We have merely to imagine this disaster in order to realize how very friendly the monsoon is. We should always be in readiness to face a possible failure of the monsoon. We should do everything in our power to store up food-grains, fodder and water. If we have adequate storage facilities, one good monsoon should enable us to go on for a couple of years. As for floods, modern technology can always come to our aid in controlling them.

113. FLOODS AND FAMINES

1. *Natural calamities.* 2. *Science helpless.* 3. *Causes.* 4. *Relief works.*

Floods and famines are great natural calamities or misfortunes. Even advanced modern science is not very helpful against them. They continue to trouble the world. India is their frequent victim. Floods are responsible for terrific losses of life and property in our country. The 1973 Gujarat floods caused losses to the tune of crores and untold misery to the people. Walls, dams and canals are common means of flood-control. But they are not always effective.

It is easy to understand why and how floods are caused. Heavy monsoon rains or melting glaciers fill up our big rivers. These swollen rivers often burst their banks and dams. They flood vast areas of land, particularly low-lying land. The waters sweep away whole villages with their people and animals. Huts and houses come down. Roads, railway-lines, bridges, and means of communication are destroyed. Electrical failures plunge vast areas into darkness.

One calamity leads to another. Earthquakes cause floods and famines. Floods too cause famines. Famines follow too much rain or too little. Earthquakes destroy crops through cracking up or splitting up the land or flooding it. Too much rain means destructive floods. Too little rain means absence of crops and also of drinking water. This condition is called drought. Scarcity of water and failure of crops kill thousands of men and animals. There is no remedy against absence of rain. Artificial rain, though a possibility, is yet a vain hope.

Thus floods and famines have to be accepted as part of life. When they occur, governments start relief works. They try to help the victims through these steps. Public funds are raised. Foodgrains and clothes are rushed to famine-stricken areas. Just as earthquakes bring out the worst and best in man, so do floods and famines. Food, clothing, medicines, money, etc., contributed by people are often stolen away by the middle-men and they never reach the naked and the starving. On the other hand, there are others who sacrifice their all to help the sufferers. Thanks to modern means of transport and communication the essentials of life can be supplied to victims quickly and efficiently.

In countries like India, people are apt to sink into inaction after normalcy has been restored in flood and famine-stricken areas. This is wrong. They should always be alert and active in the direction of flood and famine-control.

114. WORLD ENEMY NO. 1 - POLLUTION

1. *What the word means.* 2. *Pollution today.* 3. *Sources and causes.*
4. *How it affects us.* 5. *What we should do about it.*

The gravest threat to the world today comes from pollution. "To pollute" means "to make foul or filthy or dirty". Thus "pollution" means "making foul or filthy or dirty; or condition of being foul or filthy or dirty". Pollution is World Enemy No. 1 today. There is all-round pollution everywhere. Our atmosphere, land, seas, rivers and lakes have been corrupted by elements discharged by our machinery and other technological items. A more dangerous and destructive environmental hazard cannot be imagined.

Our air is polluted by the stinging smoke and burning gases and grime belched out by vehicles, mills, factories and other industrial installations. We breathe this air full of carbon particles and suffer from a host of respiratory diseases. Even birds die of this evil air.

Huge industrial wastes are dumped into rivers, lakes and seas. Their poisons kill fish and most other forms of marine life. Polluted water destroys agricultural products. It taints the soil and makes it useless. The world's big powers indulge in frequent atomic experiments and explosions. This atomic activity also befouls our air, land and waters. It has already created dreadful radiation hazards. Our cities go on growing wildly. They give rise to more and more slums. These wretched hovels are like leprosy sores on urban areas. They mean dirt, disease and death. Among our cities which are getting more and more polluted day by day may be mentioned Bombay, Calcutta, Madras and Delhi. Unrestricted increase in human births is a background cause of pollution.

We have got to fight this evil tooth and nail if we are to survive. Either we get rid of this universal pollution or we die. The situation is as serious as that. We must control our population. We must put severe checks on our vehicular and industrial smoke and gases. We must stop the dumping of industrial and chemical wastes into our rivers, lakes and seas. We must prevent our cities from becoming congested with men and machines. We must dispose of our mounting and spreading garbage-dumps swiftly and thoroughly. We must seek the aid of science in purifying our air, land and waters. The earth's life-preserving oxygen supply is not

unlimited. The way we are carrying on at present will soon exhaust it and there will be an end of mankind and life generally. PUT OUT POLLUTION OR PERISH!

115. THE COMPUTER — WILL IT MASTER MAN ?

1. *Its nature.* 2. *Who made it and when.* 3. *Its working.* 4. *Generations.* 5. *Programming.* 6. *Progress.* 7. *Future.*

"To compute" means "to count". Thus the literal meaning of "computer" is "counting machine". But the modern computer is not just a counting gadget. It is something far different. It is a marvellous contraption capable of doing a vast variety of jobs efficiently and almost instantaneously. The first automatic computer was made in 1944 by Professor Howard Aiken of Harvard University, USA., and a team of engineers attached to the International Business Machine Corporation, USA. That began the first generation of computers. Soon we shall be having fifth generation computers for the computer technology is advancing by leaps and bounds.

Actually, the computer is a very complicated system of transistors, electric circuits, tapes, and so on. It has to be "programmed", that is to say, the information necessary has to be fed into it. This information is generally in the form of letters or figures or other signs. The computer then adds, subtracts, multiplies, divides, sorts out, compares, or does any kind of counting or reasoning or analysing required of it. It handles information by following the specific instructions or programmes fed into it. It analyses the given data. It solves the problem set before it. It issues printed solutions.

Computers are getting smaller and smaller in size, and more and more accurate and efficient in their operation. The latest computer is a miniature machine and can do over a million tasks in a couple of minutes. It can do in half an hour what a dozen experts will not be able to do in half a century. It can store up information for future use. Thus it has a memory. It can point out mistakes. It can give out warnings and provide guidelines.

Some people are afraid that in the long run the computer will master man. It will enslave him and eventually destroy him. The future ruler of the world will be the Super Computer. This fear has no scientific foundation. No machine, however, sophisticated, can ever be self-working as man is. The computer is the creation of man's conscious mind. It can never have any life and mind of its own. Once it is started, it can function amazingly. But it cannot start itself. It will always require human consciousness to get going. Science fiction has often shown the computer

getting out of human control and acting monstrously on its own. But this can never be reality. In reality, man will always be supreme.

116. SKYSCRAPERS — HOMES OR HELLS?

1. *What a skyscraper is.* 2. *Growth and development of skyscrapers.*
3. *World's highest skyscraper.* 4. *Feelings of skyscrapers inmates.* 5. *When electricity fails.*

A skyscraper is a very tall building. It seems to scrape or touch the sky. That is why it is called a skyscraper. It has many floors or storeys. It is equipped with lifts to take people up and down. A modern skyscraper is almost a small town with residential flats, offices, schools, clubs, hospitals and shops.

There was a great development of various kinds of industries in the 19th century. Consequently, towns and cities became overcrowded and congested. There was an extreme shortage and scarcity of building land. This made it impossible for buildings to spread out widely. They could only rise up. The invention of the lift came in very handy at this time. The lift made it possible for residents of a multi-storeyed structure to move up and down. Steel foundations and frames, and new construction materials gave rise to the skyscraper architecture. Towering residential complexes began to shoot up in big cities. The Home Insurance Building in Chicago was the first skyscraper in America. It was designed in 1883. The Empire State Building in New York is reported to be the highest in the world, though it has a rival in Moscow. The Empire State is 1248 feet high. It has more than sixty storeys and three kinds of lift—local mail and express. Skyscrapers have started zooming up in Indian cities, too.

People living in skyscrapers complain that though their flats have the latest conveniences, they do not feel quite at home in them. A home is a cosy and comfortable, snug and soft dwelling-place. It has a warm protective atmosphere. Even when you are just sitting at home, you have a feeling of mental, physical and spiritual freedom. The skyscraper lacks all this. It is something like a prison. You feel shut-in all-round. Your body, mind and spirit are suffocated, dwarfed, stunted. Children cannot run out freely and play in the streets. They grow up like plants in glass-cases. Thus skyscrapers are, psychologically speaking, frightful hells. They choke off human relationships. Their inmates have a constant sense of wretched loneliness.

And when electricity fails? Real hell is let loose in skyscrapers. It failed in America not very long ago. Everything was dark. Lifts stopped where they were with their passengers. A horrible stand-still nightmare played havoc with people. Lawless elements did their worst. Skyscrapers are all right in their own way. But they are nearer hell than home.

117. MUSIC — THE ANSWER TO MANY MALADIES

1. *The nature of music.* 2. *Pop and classical music.* 3. *The appeal and effect of music.* 4. *Curative value of music.* 5. *Stories.* 6. *Ailments cured by music.*

Music is a sweet concord of sounds. It is a harmonious and melodious combination of notes which please our ears and soothe our nerves. The idea of music is not the same for all people. Common people are delighted with very simple tunes and popular cinema hits. People with a higher musical taste cannot take any interest in pop music; they find real pleasure in classical music like that of Ravi Shankar, Ali Akbarkhan, Faiyazkhan, Parvin Sultana, Bade Gulam Ali Khan, Pannalal Ghose, Bismillah Khan and others of such magnificent musical accomplishment, both vocal and instrumental.

Music is not merely a form of entertainment. The appeal of all great and good music is very deep. The effect of such music is very strong. It is also lasting. That is what the poet Wordsworth meant when he ended his poem "The Solitary Reaper" with the lines :

The music in my heart I bore

Long after it was heard no more.

Because of its powerful and enduring effect, music is an answer to many maladies, many ailments. Even modern science reports that music has considerable therapeutic or curative value. Dr. Hans Selye has proved that many of our physical troubles have their origin in our mental stress and strain. Now music pleases and relaxes us. It frees us from our mental stress and strain. It removes our complexes and tensions. And thus it not only heals our minds but also our bodies.

The well-known story of the Greek musician Orpheus brings out the soothing and healing nature of music. Orpheus calmed and quieted even ferocious wild beasts when he played on his lute. Browning's Pied Piper charmed hundreds of children and made them follow him when he played upon his pipe. The melody, harmony and rhythmic beat of music have a magic influence on our nervous system, and through it, on our physical selves. It is a matter of common experience that a mother puts her restless baby to sleep by singing to it sweet lullabies.

Insomnia, nervous breakdown, and most psychological maladies can be successfully treated with appropriate music. If you feel run down, if you are torn apart by worries, if you are a victim of hypochondria or chronic sadness, get into the habit of listening to Beethoven, Bach, Chopin, Wagner and Schumann or our own maestros, and you will find yourself healed and happy.

118. THE ROLE OF WOMAN TODAY

1. *Woman in the past.* 2. *Gradual progress.* 3. *Women today.* 4. *Woman and man.* 5. *The world of tomorrow.*

In prehistoric times, woman was confined to the cave, and man went out to hunt. If a woman annoyed her man in the slightest way, the man clubbed her to death and went in search of another mate. When the days of hunting were over in human history, woman came to be an article to be bought and sold. Man deemed woman to be an item of movable property. With the institution of marriage, woman became man's domestic partner. But until quite recently, woman played a very subordinate role in man's life. She was never considered man's equal. Man was her lord and master, and she was his domestic worker. She had no independent personality of her own. She was expected to carry out man's orders without question.

Then in the west, during the 19th century, rose woman's movements for freedom, equality, the right to vote, and so on. These movements were very powerful and successful. They created the modern woman, brave, free, not in the least inferior to man, capable of doing anything entrusted to her. Modern science has knocked out man's claim that his brain is superior to woman's. The celebration of the International Women's Year not long ago has demonstrated the fact that woman dominates the world scene today. She has invaded and conquered spheres which were exclusively man's preserves in the none too distant past.

The role played by woman today is universal. There is not a single branch of human activity where you do not find woman equalling and very often surpassing man in her performance. According to some thinkers, in whatever job a woman is engaged, she shows a greater sense of responsibility and more efficiency than her male counterpart.

We have today woman office-workers, bank-clerks, doctors, lawyers, engineers, artists, writers, chartered accountants, drivers, politicians, ministers, scientists, technologists, mountaineers, psychiatrists, surgeons, fighters, generals, and space-travellers. We have come a long way from the world where woman was only a wife, mother or teacher. We have entered a world where woman is almost everything. If woman keeps up her tempo, and if man continues to be sluggish and self-satisfied, the world of tomorrow will be woman's, not man's.

119. KNOWLEDGE IS POWER

1. *What the title means.*
2. *Man's history.*
3. *Conquest of nature.*
4. *Present state.*

It was Francis Bacon who said : "For Knowledge itself is power". This simple statement, from which the title of this essay has been derived, carries a striking significance. It means that knowledge and power are synonymous terms. That is to say, they mean the same thing. The title thus signifies that knowledge gives us the power to control things, and ignorance makes us powerless against them; that the ultimate source of physical strength is mental strength; and that, in the final analysis, it is the mind that governs matter. Ignorance is helpless against knowledge. Knowledge reigns supreme.

In the days of yore, the real rulers of men, the real masters, were not kings and warriors but priests and pundits. Even royalty was advised and instructed and generally guided by learning and scholarship. Ever since the beginning of civilization, the brain has been more powerful than the brown; the pen has been mightier than the sword; the book has been stronger than the bomb. Indeed, progressive civilization has been brought about by progressive knowledge. In man's history, intellectual races have survived barbarous ones.

At first, in the dawn of creation, man was an intellectually dark, helpless, defenceless weakling. He was at the mercy of storms and fires and floods and wild animals. He was alone in a hostile and ruthless environment. He went about in constant fear of pain and death. He had to be for ever hunting, or else he starved himself and died. However, he had inside him a wonderfully active brain. This magic organ had the potentiality to interpret observation and experience intelligently, and organize this slowly accumulating interpretation into knowledge and wisdom.

Thus, gradually, man's brain made him conscious of the realities around him. He became enlightened. He observed, knew and understood the forces of Nature. He discovered the Laws of Nature. He built up his science and technology. His knowledge has resulted in his wonderful inventions. These inventions have given him powers fit for gods. He has conquered land, sea, air and space; poisons and disease germs; pain and anguish. His knowledge has given him the power to conquer animal and plant kingdoms and his own savage fellow-beings. Today, he is the Crown of Creation. His achievement on earth has been marvellous. Behind this power is his knowledge.

120. LAUGHTER IS THE BEST MEDICINE

1. *Medicine and laughter.* 2. *Meaning of laughter.* 3. *Illustrations.*
4. *Science and laughter.* 5. *Benefits of laughter.*

When we have an attack of some ailment or disease, we call in a doctor. The man of medicine examines us. He finds out what is wrong with us. He prescribes the medicine. We take this medicine. In due course, we are cured. Our trouble goes away. Thus our physical ills are removed by prompt medical attention and proper drugs. We get rid of our illness. We regain our former health and strength. It may appear a little strange, but the best medicine or curative factor in the world is laughter.

This is not to say that laughter is literally a cure-all, that it can take the place of drugs and medicines. Indeed, for a patient down with inflammation of the liver or acute appendicitis, laughter is impossible, unimaginable. But laughter in the present context does not mean uproarious merry noises. It means a certain attitude towards physical ailment, a certain lightness of heart and cheerfulness of mind, a certain bright optimism or hopefulness. Such a mental condition, such a psychological state is most helpful in driving away diseases.

Here are two examples. An Irishman fell down a ladder. He broke his leg. He did not weep and wail. He cried out : "My leg is broken but thank God my head is not !" Again, a Scotsman lost his right foot in an accident. He wrote to his shoemaker : "Cancel the previous order. Make only the left shoe. I shall pay half the fixed price." This is the attitude, the approach, which is suggested. Even if it cannot cure us of all our ills, it will help us to bear them with a certain amount of ease. This is no small gain.

It is a scientifically established fact that laughter produces hormones in our body. It thus equips and arms us with powers to resist disease. It is an medical record that eczema, a skin trouble, has been cured by laughter. A good laugh drives away poisons from our body. It gives us nervous energy. When we have laughed truly and loudly, we feel refreshed and happy. Pulling a long face never does us any good. On the contrary, it pushes us deeper into misery. It prolongs our suffering. Laughing freely, heartily, boisterously, gets us out of the gloom of life and makes us see sweetness and sunshine all round. Truly, laughter is the best medicine. Our slogan should be : "Laugh and live".

121. VARIETY IS THE SPICE OF LIFE

1. *Sameness of things.* 2. *Its effect.* 3. *Change and variety.* 4. *Their effect.* 5. *Our duty.*

Sameness and uniformity deprive us of the joys of life. They make life dull, flat and boring. They make us tired and weary. Who would like to see the same old faces around him, the same old sights and scenes; to eat the same old food, to wear the same old clothes, to listen to the same old tunes, to do the same old work? No one. Anything repeated, anything changeless, tires the eyes, wearies the mind, and weighs heavily on the heart. The child goes to sleep with the repeated pats on its back. Think of the dreary wastes of deserts or seas with nothing to relieve their monotony. How dreadful !

Man hates sameness. His soul longs for change, for variety. Life is endurable because there is always some change in it. Things are in a state of flux or change. We go on changing from birth to death ourselves. There is all the change and variety in Nature that we want. The sun and moon and stars rise and move and set. Seasons come and go. Leaves, flowers, fruits appear, bloom, disappear, then reappear. And the cycle goes on. Nothing is ever the same. Every sunset sky is different from all others. Every second that passes sees us and everything else different.

Yes, there is change everywhere at all times. But modern routines make us blind to it. We crawl along the grooves in which we are set, and our lives are dull because they are not open to the variety around us. Variety is the spice of life. Just as spice gives taste and flavour to food and makes it palatable, so variety gives interest and joy to life. Spicy dishes are tasty dishes, and various life is enjoyable life. Without variety, we are like prisoners in a dark cell, not willing to live but wishing to die.

We should take care to see that we do not become slaves of the dull deadening routine. A man of routine is an enemy of himself and also of others. He does not enjoy life; he prevents others from enjoying life. We should guard ourselves against the slow poison of endless occupation. We should open our minds and hearts to the endless variety of Nature around us. We should introduce into our lives our own variety and enrich their natural variety. We can do this through varied reading, hobbies, sports, pastimes, picnics, excursions, tours, social contacts. Variety is the spice of life. With variety, we live; without it, we merely exist.

122. EXPERIENCE IS THE BEST TEACHER

1. *Common belief.* 2. *Books and life.* 3. *Real source of knowledge.*
4. *Advantages of experience.*

We commonly believe that knowledge comes to us through books, other reading material and teachers. But there are many other ways of getting knowledge. In reality, the knowledge obtained through reading and learning at schools and colleges is half-knowledge or imperfect knowledge. It is bookish education. It leaves us hollow or shallow. Real, use-

ful, profitable knowledge and wisdom come to us from the great school of practical worldly experience. Textbooks, class-room lessons and public lectures can never take the place of actual experience.

A young agricultural graduate was standing in the field of a country farmer. He pointed at a tree and said to the farmer : "You don't take scientific care of your trees. That lemon-tree should be bearing lemons now, but it is bare!" The farmer laughed : "It's a mango tree, not a lemon-tree." The young graduate had bookish information, not true knowledge. All true knowledge is the result of practical experience. How does a small child learn to speak and walk? Not by reading books and listening to lectures? He observes and hears the grown-ups around him speaking. He tries to imitate them. In course of time, he learns the great art of speaking. He sees others standing and walking and running. He has an urge to do the same. He makes countless attempts. At last, through experience, he learns how to stand, walk and run. His greatest teacher in all this is imitation, exercise and experience.

Again, bookish knowledge is dull, dead, short-lived. Knowledge gained through experience is live, interesting and permanent. Tell a child not to climb on to a chair. That will serve only to make him climb. But let him follow his urge. He will fall. He will sprain his ankle. He will remember the lesson all his life. You will ignore the red signal at a pedestrian crossing. You will cross over often. Then one unlucky day you will be knocked down by a car. You will never disregard the traffic sign again. That which is picked up from books soon evaporates; that, which is absorbed naturally from experience, persists. Bookish knowledge is shallow and limited; the knowledge derived from experience is vast and deep. This does not mean that books are useless. But books must go hand in hand with experience. The more experienced we are, the wiser we are. Those who consider books all important, must remember that experienced people get more out of books than inexperienced ones. All books themselves are the outcome of the experience of their writers. In the face of this practical experience, who can deny that experience is the best teacher?

123. EXAMPLE IS BETTER THAN PRECEPT

1. *Common practice.* 2. *Child psychology.* 3. *Precept and practice.*
4. *How to teach.*

Everyone likes giving advice and instruction to others. It is always very easy to advise and instruct. Therefore, it is our common practice to advise and instruct others whenever we want them to learn things from us or do things for us. Parents are never tired of advising children to work hard, avoid bad habits, keep clear of bad company, obey orders, be clean in body and mind, be regular and punctual, be honest and truthful,

and so on. Thus they expect their precept to make their children perfect. They become angry when they find these children turning a deaf ear to it. What they forget is that all precept is disliked. We love to advise but hate being advised. All direct advice and instruction are unpleasant. They are universally resented.

Children are at all times keenly observant and critical of adult talk and behaviour. They find that there is a wide gap between adult preaching and adult practice. A man beats his child for telling a lie. Just at that time a bill-collector turns up at the front-door. The man asks the child to tell the bill-collector that father is not at home. In this way children know that the grown-ups around them are humbugs and hypocrites. They learn to be like their elders. The instinct to copy is very strong in human beings. Children obey this instinct. That is how the child of a smoker takes to smoking in secret, the child of an abusive man gets into the habit of using bad language, and the child of a liar picks up lying.

The best way to teach is not to preach but practise. Actions are more effective than advice; examples are more convincing than precepts. A drunkard should never expect his children to abstain from drink, whatever his precept. We must take advantage of the imitative instinct. We must try to make our children good by being good ourselves. We must set them examples of correct thought, speech and action. Do we want them to be models of decent behaviour? Well then let us be models of decent behaviour ourselves for them to copy. Do we desire them to understand the dignity of labour? Well then let us practise the lowliest labour. Let us teach every lesson to them through practice on our part. A single example is better than a thousand precepts. Mahatma Gandhi was followed by millions of people in India and abroad in his moral and non-violent ways because his own practical life was an example of Truth and Non-violence. Some of our leaders fail today in their national missions because their advice is not consistent with their action.

124. TIME AND TIDE WAITS FOR NO MAN

1. *Correct sentence.* 2. *The emphasis of poets and philosophers.* 3. *The story of King Canute.* 4. *The Moral.*

In "Time and tide", the nouns "time" and "tide" make an idiomatic pair. Therefore, the verb in the title is "waits". It is correct.

Poets and philosophers have always emphasized the fact that we are all governed by time, that time never waits for any man, however, great, and that time passes swiftly. Robert Herrick says :

Gather ye rosebuds while ye may,

Old Time is still a-flying :

And this same flower that smiles to-day,

To-morrow will be dying.

An Tennyson sings :

Time driveth onward fast,

And in a little while our lips are dumb.

• Let us alone. What is it that will last?

All things are taken from us, and become

Portions and parcels of the dreadful Past.

True. Time will not stop to suit our convenience.

King Canute was a great Danish King. His courtiers called him the greatest power on earth and thus flattered him unduly. The wise king did not like this foolish flattery. One day, to teach his courtiers a lesson, he caused his throne to be put on the sea-shore when the tide was coming on. He sat on the throne. The waves rushed at him. He ordered them to stop. They ignored the royal command and kept flooding on. The courtiers carried away the throne with the king on it to a safe place. Canute told them that he wasn't the greatest power on earth. He was helpless against the tide.

The moral of all this is clear. We are given only a definite span of life. Time passes swiftly from birth to death. No one can put a brake on it. Therefore, we must make the best possible use of it. The clock is ticking away our time on this earth. A minute lost is a minute lost for ever. It will never come back. Therefore, we should never waste a single minute of our existence. We should put hard work into it. We should seize the opportunities which arise before us for our own good and also for the good of others. Time is best used when it is used selflessly. We should make hay while the sun shines. Our motto should be : **WORK IS WORSHIP**. We can draw this practical lesson even from the lowly lives of such of God's creations as the industrious ant and the busy bee.

125. THE HAND THAT ROCKS THE CRADLE RULES THE WORLD

1. *Who rocks the cradle ?* 2. *Maternal care and influence.* 3. *Father-*
4. *Mothers behind world rulers.* 5. *Statements of great men.*

Who rocks the cradle of a child? The child's mother. It is the mother who swings her babe's cradle rhythmically and sends her little one to sleep by singing sweet lullabies. How does the mother rule the world? Let us see what kind of men rule the world. These are obviously gifted men who have sterling characters and powerful personalities. They do not belong to the common run of humanity. They are uncommonly energetic, efficient, intelligent and dynamic. Who made them so? They must have been born with certain extraordinary traits. But who brought them up, trained them, shaped and moulded them? Their mothers.

The most powerful influence on the body, mind and spirit of a child is that of its mother. The father's role is negligible. He is away working for the family livelihood most of the time. He is not close to the child. He does not rock the cradle. It is the mother who does it. She is at home all the time. Even if she is a working woman, the child is more with her than with his father. The wise mother is not a career-bird. She gives personal attention to her child. She devotes herself wholeheartedly to the care of her loved one. She nurses it, nourishes it, teaches it, tells it interesting and instructive stories, guides it in its speech, manners and conduct and inculcates in it the high ideals and principles of a good and great life. The rulers of the world arise out of children so wisely and carefully reared. Thus the hand that rocks the cradle rules the world.

We have the statements of some of the world's great and powerful men to show how important the mother is. Chhatrapati Shivaji owed his magnificent successes to his mother Jijabai. Napoleon said : "The future destiny of the child is always the work of the mother." And again : "If you wish to make your country prosperous and happy, educate the mother." Abraham Lincoln admitted : "All that I am, or hope to be, I owe to my angel mother." In these words of the world's great leaders, we have a first-hand testimony to the fact that the hand that rocks the cradle rules the world.

126. INDUSTRY IS THE MOTHER OF PROSPERITY

1. *Prosperity possible only through industry.* 2. *People must work.*
3. *Industry for individuals.* 4. *Habit of hard work.* 5. *Long fellow's lines.*

National wealth can come only through constant industry. If a country is to prosper or become wealthy, healthy and happy, it must work with a will and produce goods both for home consumption and exports abroad. Its people must toil and moil in fields and factories. They cannot afford to go on strikes and stop working frequently. They must turn out all kinds of products both of national and international use, and thus increase their national wealth. They must be energetic, hard-working and efficient. They will never be able to prosper if, as a nation, they are lazy. Industry is the root of prosperity. In this sense, industry is the mother of prosperity.

Industry also means hard and useful work on the part of an individual. We all want to be rich and happy. But we can never be rich and happy if we sit at home lazily lolling about in an easy-chair. There is a Sanskrit verse which says that animals do not of their own sweet will enter the mouth of a sleeping lion. The lion must be up and about. It must hunt its prey. In the same way, the good things of life will not

fall into our laps when we are wasting our time in silly idleness. We shall have to earn them with the sweat of our brow.

We should never while away our time in indolence or sluggish and fitful activity. Time is flying. Day by day, we are getting older and older, slower and slower. We must buck up. We must cultivate the habit of regular, arduous, productive work. We must pack gainful exertion into every available minute. That is the only way to prosper in this world. The way to prosperity is up-hill. There is no short cut to success. Japan was a backward country a couple of centuries back. Then it leaped into industry and, through industry, into the forefront of industrial nations. Every Japanese works at his hardest and all the time. That is the secret of Japan's wonderful success. Longfellow says :

The heights by great men reached and kept
Were not attained by sudden flight.
But they, while their companions slept,
Were toiling upward in the night.

127. MAKE HAY WHILE THE SUN SHINES

1. *Significance of the saying.* 2. *Its application to life.* 3. *Seizing of opportunity.* 4. *Youth.* 5. *Old age.* 6. *Byron.* 7. *Shakespeare.*

Hay is cut and dried grass. This grass serves as fodder for cattle when green grass is not available. It is stored away in what are known as hay-lofts. The drying of newly-mown green grass can take place only in sunny weather. Therefore, hay must be made while the sun shines. Once the rainy season sets in, hay-making will be impossible.

The title "Make hay while the sun shines" has a practical significance. The implication of this apparently simple piece of advice is that we must seize the opportunity before us and take the maximum advantage of it. A chance lost is lost for ever. Good luck does not repeat itself. We must have the pluck to make the best of our good luck. We must avail ourselves of our favourable circumstances and provide for the future.

Byron says : "The days of our youth are the days of our glory." Youth is the time of our life when the sun of physical and mental excellence, and of golden opportunities shines. Youth is our chance to take risks, work hard, make our mark, make an all round progress, perfect ourselves, and lay by enough so as to be carefree and comfortable in our old age. What is acquired and treasured up in our sunny youth will save our wintry old age from the misery of need and want. A mis-spent youth means a miserable old age. The grasshopper sings out its summer, and comes to grief; the ant is busy storing up food, and has a comfortable winter.

Time and tide waits for no man. Health and strength do not last for ever. Life's hour-glass is running out. Fat days are followed by lean ones. Therefore, let us make hay while the sun shines. Idling and dawdling will never do us any good. Let us remember and act up to that famous passage in Shakespeare's 'Julius Caesar' :

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life,
If bound in shallows and miseries.

128. IF WINTER COMES CAN SPRING BE FAR BEHIND?

1. *Shelley's line.* 2. *Its meaning.* 3. *Message,* 4. *English winter.*

This is the famous rhetorical question appearing in the last passage in Shelley's 'Ode to the West Wind'. A rhetorical question is a question to which no answer is necessary. The answer is implied in the question. The answer here is that spring can never be far behind winter.

Very often the misfortunes of life embitter us and engulf us in misery, despair and hopelessness. But in Shelley's line we have the supreme message of rosy hope, sunny optimism, of bright things to come after black ones, of dazzling happiness after dark sorrow. The message teaches us the healthy lesson that life does overwhelm us with its ironies and tragedies. But after thoroughly testing us with troubles and trials, it never fails to bring to us compensation by way of joyful successes.

The English winter is a bitter season of snow and extreme cold. It makes people very uncomfortable. They often catch cold and flu during it. Houses, streets and highways are snowed in. Transport and communication fail. But this cruel winter with its rough weather does not last for ever. It runs its course. And then comes spring, beautiful, sweet warm; spring which gladdens the hearts of all. The joys of spring succeed the pains of winter. The bare trees burst into green leaves and colourful blooms. The birds sing. Animals frisk about. Humans are happy.

Winter comes but spring follows it on its heels. Indeed, winter is the promise of spring. Even so our sorrows and misfortunes are preludes to our happiness and good time. It is always darkest before dawn. This should serve to cheer us up when we are sunk in gloom and despair, and life seems a lost game full of gloom and despair. We should never lose heart. We may expect the worst but must hope for the best. Chest out, chin up, we must put our best foot forward, whatever the odds against us. We must be 'masters of our fate and captains of our soul'. Arthur Hugh Clough supports Shelley :

And not by eastern windows only,
 When daylight comes, comes in the light,
 In front the sun comes slow, how slowly,
 But westward, look, the land is bright.

129. A THING OF BEAUTY IS A JOY FOR EVER

1. *Keats.* 2. *Significance of the line.* 3. *Nature of beauty.* 4. *Its appeal and effect.* 5. *Kinds and variety of beauty.* 6. *Examples.*

In the poem "Endymion" by John Keats, we have the lines :

A thing of beauty is a joy for ever:

Its loveliness increases; it will never

Pass into nothingness.

The meaning here is quite clear. A beautiful object is an everlasting source of pleasure. The appeal of beauty is eternal. Beauty is ever-new. It can never grow stale.

Not only that. Every time we look at beauty, it appears more beautiful, gives us greater joy. Great minds think alike. The great Sanskrit poet Kalidas had the same philosophy of beauty as that of Keats. According to him, beauty assumes newer and newer forms in the eyes of the beholder and thus gives him more and more pleasure.

Beauty is infinitely various. We have beautiful sights and sounds, beautiful thoughts, speeches and actions, beautiful creations and so on. And beauty is eternally delightful. Keats has also said that beauty is not just physical or sensual. It has a spiritual element in itself. In his 'Ode on a Grecian Urn', we have the lines :

Beauty is truth, truth beauty, — that is all

Ye know on earth, and all ye need to know.

Thus the effect of beauty on us is spiritual, too. Beauty not only pleases us but also elevates us mentally, morally and spiritually. True beauty lifts us out of the slime of this earth and makes us soar up to the sublimity of heaven.

The world's priceless treasures of literature, music, painting, sculpture and architecture will never become dull and wearisome. They will go on haunting the minds of men and touching them more and more. In the words of Shakespeare, 'Age cannot wither, nor custom stale the infinite variety' of beauty. Shall we ever get tired of the plays of Shakespeare and Kalidas, the paintings of Leonardo da Vinci, the sculpture of Michael Angelo, the symphonies of Beethoven, the marble-music of the Taj Mahal? Will a sunrise, a sunset, a moonrise, a snowy peak, a glassy lake, a foaming waterfall, a blooming rose, a fluttering butterfly, a sleeping baby ever cease to fill us with raptures of delight? Never. A thing of beauty is a joy for ever.

130. A FRIEND IN NEED IS A FRIEND INDEED

1. *Shakespeare*. 2. *Common friendship a show*. 3. *Stay*. 4. *Damon and Pythias*. 5. *Our ideal*.

There is a line in a song in Shakespeare's play "As you Like It". It goes: "Most friendship is feigning, most loving mere folly." This is a fact. What ordinarily passes as friendship in this world is a mere show, a pretense, a hollow make believe. Sincere friendship is very rare. Most friendship is false. Our common friends are fair-weather friends. They are with us when we are happy. They share our prosperity and pleasures. But they desert us in the hour of our misfortune. They do not stand by us when we need them most.

We know the story of the two men who were passing through a forest. When a bear was seen, the stranger and more active man left his friend in the lurch and shinned up a tree. The other man lay down as if dead. The bear sniffed at him all over and then went away. The false friend came down. The disillusioned man got up and told him that the bear had asked him not to trust selfish and insincere companions. This is what we experience in our lives. When we are in dire need of our friends, we find that they have vanished.

Damon was a Greek hero. He and Pythias were two very close and loving friends. King Dionysius of Syracuse was offended with Pythias for some reason. He issued a royal command condemning Pythias to death. Poor Pythias desired to go to his native place and settle his affairs. Damon requested Dionysius to permit him to take his friend's place while he was away. If Pythias did not return in time, Damon would die in his stead. The king granted the permission. Pythias went. But he returned punctually in time for his execution. King Dionysius was deeply touched by this example of selfless and self-sacrificing friendship. He pardoned Pythias, and set both the friends free.

How many men are prepared to die for their friends? Hardly any. "Laugh, and the world laughs with you; weep, and you weep alone." But the Damon-Pythias friendship should be our ideal. We should be honest and faithful in our friendly relationships. We should be friends in need and thus friends indeed.

131. TO SERVE HUMANITY IS TO SERVE GOD

1. *What people do to serve God*. 2. *True service of God*. 3. *Coleridge*. 4. *Leigh Hunt*. 5. *Schweitzer*. 6. *Father Damien*.

Our common observation is that people visit places of worship and perform religious rites and ceremonies to serve and please God. This is something very easy to do. And it gives the worshippers the satisfaction

of having done their duty to God. They are as a rule indifferent to the terrible human and animal suffering around them. A man on his way to a holy shrine will not stop to help a blind fellow-being across a busy road or to attend to a dog which has been partially run over by a truck.

This is not to serve God really and truly. We are all children of one great Father, God. How can God consider Himself served by us when we leave our fellow-creatures groaning and moaning by the wayside, go to the place of formal worship, and mutter prayers? True service of God lies in our serving humanity, indeed, all living things. Coleridge writes in his 'Ancient Mariner':

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made us all.

Leigh Hunt's poem "Abou Ben Adhem" illustrates the same truth. Ben Adhem asks the Recording Angel to write his name 'as one that loves his fellowmen'. And then his name comes first among those who love the Lord.

We pray to God to show mercy to us and help us in life's grim struggles and misfortunes. But how is He to answer our prayers when he sees us blind and deaf to the hungry, starving, ailing, crippled millions around us? What right have we to ask for mercy when we do not show mercy to our fellow-beings? One good turn is worth a hundred prayers. Albert Schweitzer devoted his life to the medical and surgical service for the welfare of the negroes of French Equatorial Africa. Father Damien became a leper himself in the service of the lepers of Molokai, a South Pacific island. He died of leprosy. What shining examples of heroic self-sacrifice! That is the way to God's grace. God cannot be fooled by the selfish mutterings of hollow hypocrites and humbugs. To serve humanity, to serve all living things, is to serve God. The particular help in the hour of need, practical and prompt good doing is the best form of this service. Let us take a pledge to devote ourselves to it.

132. MAN DOES NOT LIVE BY BREAD ALONE

1. Biblical statement. 2. Its literal meaning. 3. Its inner significance.
4. Lesson for all of us.

This is an abridged and simplified version of a famous statement in the Bible. The original Biblical passage is: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Food enables the body to live. But the living body has

a higher mission. That mission is to live up to every word of God as contained in holy texts. Not mere food, but God's will enables man to live; God rules man's life. Man dies the moment God wills so. This is the plain meaning of the passage in the Bible.

But the brief title has come to signify something else. Here it is : Of course, man has to eat in order to live. Bread is the staff of life. But man does not live in order to eat. Bread is not the goal of life. Just eating, drinking and making merry cannot be man's aim in this world. Man's primary needs are food, clothing and shelter. After he has acquired these, he has higher hankerings to satisfy. Physical requirements obtained, there are mental, moral and spiritual ones. Man hungers after knowledge. He has ethical and artistic urges and cravings. He wants to think good thoughts, make beautiful things, and maintain justice between man and man.

This is quite true. Man was at first a savage animal. He has progressed from savagery to civilization. This amazing advancement has been possible because man has never remained contented with the satisfaction of his animal desires. The call of higher life has urged and goaded him to intellectual, moral, artistic and spiritual efforts. Literature, music, painting, sculpture and architecture are the achievements of these efforts. So are our great religious and humanitarian movements.

There is an important lesson here for all of us. Let us by all means enjoy the good things of life. But let us not make this enjoyment the sole aim of our earthly existence. Let us develop our characters and personalities. And let us dedicate our total selves to the service of God and man. Bread sustains life. But life is worth living only when it is directed to nobler aims and activities.

133. AN EMPTY VESSEL SOUNDS MOST

1. *A full metal pot.* 2. *An empty one.* 3. *Fools are loud; wise men are quiet.* 4. *Professor Porson.* 5. *Faraday.*

Take a metal pot full of water. It gives out a very dull sound. Fullness is not loud. Now take an empty metal pot. Tap it. A ringing resonant sound results. Emptiness is noisy. An empty vessel sounds most.

Similarly, an empty man, that is to say, a man devoid of knowledge and wisdom, is in the offensive habit of talking loudly and long, of trying to pass himself off as a learned man, a fine cock of the walk. Indeed, the emptier the brain, the noisier the tongue. Self-assertion, self-advertisement, and self-proclamation are sure signs of stupidity.

Constant cacophonous chatter is proof positive of a vacant head. It is always the intellectually hollow man who gives himself airs and tries to

belittle his betters. A man full of learning and wisdom follows the golden rule of silence. He does not care to come out in company. His learning and scholarship shine out in his silence. Indeed, his silence is more eloquent than a garrulous fool's loud gabble. Wisdom is quiet; folly is talkative.

Professor Porson of the University of Oxford was a great Greek scholar. One day he happened to be travelling in a bus. A young university student tried to parade his knowledge of Greek Tragedy in the bus. Porson suffered him in silence for a while. Then he decided to cut the cackler to size and put him in his place. He challenged an quotation of the loud young man. He took out of his coat-pockets the works of Greek tragic dramatists like Aeschylus, Euripides and Sophocles. The learned professor asked the empty chatterbox to find out his quotation. The talking machine got off at the next stop. He was an empty vessel that sounded most.

Joseph Newton, a young scientist, went to the Royal Institution, London, one day to perform an experiment at the laboratory there. He saw there an ill-clothed old man.

"You've been here long?" he asked the old man.

"Yes, very long," the old man said.

"You janitor here?"

"Ah, yes."

"Are you paid well?"

"Not very well."

"Your name?"

"Michael Faraday."

The old man of few words was Michael Faraday, father of modern electricity, and the most distinguished scientist of his time. He was a full vessel sounding least.

134. BETTER TO REIGN IN HELL THAN TO SERVE IN HEAVEN

1. *Satan's utterance.* 2. *Satan in Heaven.* 3. *In Hell.* 4. *Boundage.* 5. *Freedom.*

This is Satan's famous utterance in the first book of John Milton's great epic poem 'Paradise Lost'. Satan is a proud fallen angel. He rebelled against God and has been condemned to everlasting damnation in Hell. In Heaven, God was his supreme Lord and Master. He was God's subordinate. He had to serve God. In Hell, he finds himself free and independent. He is at nobody's beck and call. He is second to none. He is monarch of all he surveys and his right there is none to dispute. He can now reign in Hell and be master of his fellow rebels. He has, therefore, no regrets for having lost Heaven. In Heaven, he was

ruled; in Hell, he rules. This is a superior position. Better to reign in Hell than to serve in Heaven. This thought solaces and satisfies his fiery soul, his self-conscious and egoistic spirit.

Taken out of its context, Satan's declaration means that freedom is preferable to bondage, however troublesome freedom may be and however comfortable bondage may be. This is a universally accepted principle. Satan is doubtless an evil spirit. But his utterance is inspired by Milton's own love of liberty. Independence is always better by far than servitude. To be free to follow one's own fancy, to be able to act according to one's own sweet will, not to be at the mercy of others, not to be yoked to the whims of slave-drivers—is not this what every human heart desires? That is why we always strive to escape bondage and win freedom. That is why we gladly forsake the silken softness of slavery for the storms and stresses of freedom.

Freedom is man's birth-right. He must have it. Man's goal cannot be menial service of exploiters. It can only be an independent existence as a powerful personality. Man's progress has been from complete slavery in the direction of complete freedom. His ideal is free dynamic activity in a perfectly democratic set-up. He would rather be his own free and effective self in a hellish order than a meek and mild servant of a master in a heavenly one. That is why a famous politician cried out : "Give me liberty, or give me death!" Our own freedom struggle for national independence against the British Raj is, therefore, a brilliant chapter in world history.

135. MAN IS THE ARCHITECT OF HIS OWN FORTUNE

1. *Appius Caecus*. 2. *Original wording*. 3. *Its significance*. 4. *Circumstances*. 5. *Man's character and personality*. 6. *Examples : Mahatma Gandhi, Helen Keller*.

Appius Caecus (4 B. C.) is said to have made this statement. Actually the original wording is "Each man the architect of his own fate." The way Appius Caecus puts it is a variation of the original. An architect is an expert who designs and plans buildings. When we say that man is the architect of his own fortune, we mean to say that no outside power has anything to do with man's lot on this earth; man himself is chiefly responsible for the successes and failures of his life.

What is known as the personal factor counts for most in man's career. Man can make or mar his life. He is apt to blame his troubles and torments on his bad luck, his unfavourable stars. It is, of course, true that he is helpless against sudden mishaps and misfortunes. He may be robbed and ruined by lawless gangsters. He cannot control such adverse cir-

circumstances. But it is no less true that his own personality and character are of the utmost importance in his practical life. With courage and determination he can change the whole course of his life.

History shows us that the world's most successful great men were not creatures of their circumstances; they were the shapers, moulders, creators, architects of their own fates. Mahatma Gandhi did not depend upon his stars; he was never a straw in the wind of his fate, to be blown about here and there. He forged India's freedom on the anvil of his own truthful and non-violent personality. Helen Keller became blind, deaf and dumb in her babyhood. Through sheer effort, through a grim struggle against her frightful handicaps, she rose to be a learned writer of books and the spirit behind the American Foundation for the blind.

More often than not, we must thank our own feeble and hopeless selves for our reverses. Many of our newspapers and magazines carry the "What the Stars Foretell" page. We read our fates there and trust what we read for better or worse. It is really silly to trust such meaningless predications. A strong man can change his own stars. He is the architect of his own fortune. Shakespeare's "Julius Caesar" has lines which should teach us this lesson :

The fault, dear Brutus, is not in our stars,
But ourselves, that we are underlings.

136. THE PATHS OF GLORY LEAD BUT TO THE GRAVE

1. Gray's "Elegy". 2. Full stanza. 3. Last line. 4. Significance.
5. Shirley's lines. 6. The lesson we should learn.

Thomas Gray's immortal poem "Elegy Written in a Country Churchyard" contains this striking line. The full stanza is :

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth a e'er gave,
Awaits alike th' inevitable hour,
The paths of glory lead but to the grave.

Bravery, power, beauty, wealth and all other earthly glories coming out of these are destined to die one day. The last line is simple but it contains a great truth. However, glorious, however dazzling a man's life may be, it has only one certain end, and that end is death.

The high and mighty ones of this world often look down upon the humble sons of the soil, the simple farming folk. But all are to meet one day in the soil. All power, all fame, all beauty must go down to the dust. Where is the powerful Napoleon today? Where is Hitler? Where is Mussolini? Where is the beautiful Helen of Troy? Where is Cleopatra? Where are all those despots and dictators of history? Dead and gone, James Shirley has uttered the same truth :

The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hands on kings,
Sceptre and crown must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade,
Death is inevitable. It comes to all.

This fact should teach us the folly of pride and ambition, and the wisdom of humility and contentment. We must banish greed, anger, vanity, infatuation, envy from our lives. We must be broadminded, large-hearted, gentle, kind and sympathetic to our less fortunate fellow-beings. We must never be go-getters. We must always try to be selfless and generous. We must always be alive to the fact that earthly pomp, power, and possession are short-lived, and that only Truth, Goodness and Beauty of the soul are remembered after we are no more. Truly has Shirley said :

Only the actions of the just

Smell sweet, and blossom in the dust.

Let us make our brief hour on earth bright with noble thought, speech and action.

137. IF CHARACTER IS LOST, EVERYTHING IS LOST

1. *What most men are after.* 2. *Money, root of all evil.* 3. *Character.*
4. *More important than wealth and health.* 5. *Example.* 6. *Shakespeare.*
7. *Order of importance.*

Most men in this material world are after money. "Get rich quick" is their motto. Now money has been called the root of all evil because people do, not care how they make money. They use any means, fair or foul, straight or crooked to obtain wealth. Modern economic order is such that wealth can be earned and increased more by mean stealth than by moral strength. Character has to be sacrificed on the altar of fast money-making. Crime of all sorts has to be committed.

The dictionary defines character as "moral strength, backbone, reputation, good reputation". It has been said that if wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost. How true? Health is more important than wealth, and character is more important than both. Money is important in its own way. We have to pay for everything we need. But even more important than wealth is health. What is the good of wealth if we have no health to enjoy it? John D. Rockefeller was one of the richest men of his time. But he suffered from stomach ulcer and could eat only soft bread soaked in milk. What use was his wealth to him? And how are we going to earn money

unless we are healthy enough to work for it? Loss of money is not so bad as the loss of physical well-being. In this sense, if money is lost, nothing very serious is lost; but if health is lost, something vitally necessary is lost.

However, even more important than helath is character or reputation or good name. Here is a passage from Shakespeare's 'Othello' bringing out this truth:

Good name in man and woman, dear my lord,
Is the immediate jewel of their souls;
Who steals my purse, steals trash, 't is something nothing;
'Twas mine, 'tis his and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

Good name is the most precious property on this planet.

Money and health, when lost, can be acquired again. Not so character. Character once lost is lost for ever. It can never be regained. Let a man be found out for being a liar or a cheat or something equally disreputable, and he will never be trusted in any matter. He has lost everything. All his wealth and health will be of no avail to him. Death is preferable do dishonour. In order of priority, therefore, character comes first, then health, and last of all, wealth. So let us take care of our character, and everything else will take care of itself.

138. A PENNY SAVED IS A PENNY GAINED

1. *Wise saying.* 2. *Practical lesson.* 3. *How most people behave.*
4. *How they should behave.*

This is a very wise saying. It is full of worldly wisdom. It teaches a practical lesson which most people need. The way most of them behave is very funny, indeed. Day in, day out, they toil and moil to get more and more money. And day in, day out, they are busy spending away their earnings. They economize on necessities and spend extravagantly on luxuries. They live in prison-cell tenements and eat third-class meals, but they must have platform shoes and bell-bottom trousers and calf-leather purses and taxi rides and refrigerators and TV sets and what not.

Yet they are for ever dreaming about great and sudden monetary gains. Every lottery-ticket buyer cherishes fond hopes of winning first prizes and amassing fabulous wealth. If only he dropped his rupee into a tin-box every time he had an itch to buy a lottery-ticket! He would soon find a substantial amount in the box. That would be his gain. A penny saved is a penny gained. By all means earn money. But always spend less than what you earn. That will mean more and more money for you. Saving is a form of earning.

Here is the most profitable lesson of thrift. Most people are hard-up not because they do not earn enough but because they do not economize and put by a little everyday for the rainy day. We can jolly well do without a great many things we buy. We can save money. And what we save will be our gain. Old-time people still save up rags and torn clothes and make out of them very comfortable winter quilts. They don't have to spend after costly blankets. And this is their gain which comes handy to them in their hour of need.

In Charles Dickens's famous novel "David Copperfield", Mr. Micawber makes his immortal statement : "Annual income twenty pounds, annual expenditure nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery." How right was Mr. Micawber! But he did not practice what he preached. We ought to.

2. LETTERS

INTRODUCTION

Letters fall into the following types :

1. The Family Letter.
2. The Friendly Letter.
3. The Formal and Official Letter.
4. The Business Letter.
5. The Application.
6. The Newspaper Letter.

All these types have the points mentioned below in common :

1. Address and date.
2. Salutation.
3. Subscription.

The address and date appear in the top right corner of the letter-sheet. Newspaper letters have them at the bottom left. They are written thus :

Parnakutir,
8th Road,
Bombay 400055.
1st April, 1979.

The following special forms must be remembered :

1. The Family Letter :

- (a) Salutation : Dear Father, My dear Mother, Dear Sister, My dear Nikhil, Dearest Harshana, My dear Nishtha and so on.
- (b) Subscription : Yours lovingly or Yours affectionately, or Your loving son, brother, sister, nephew, etc.

2. The Friendly Letter :

- (a) Salutation : Dear Anubhai, My Dear Bhimbhai and so on.
- (b) Subscription : Yours sincerely, Very sincerely yours, Yours for ever, Your sincere friend, and so on.

3. The Formal and Official Letter:

- (a) It is usual to put in this kind of letter the name and address of the other party before the salutation; thus :

To

Shri C. A. Mazmudar,
Shantiniketan,
Mahatma Gandhi Road,
Junagadh.

Or

To

The Commissioner,
Bombay Municipal Corporation,
Bombay 400001.

- (b) Salutation : Sir.
- (c) Subscription : Yours faithfully.

4. The Business Letter :

- (a) Here, too, the salutation is often preceded by the name and address of the other party.
- (b) Salutation : Dear Sir, Gentlemen, etc.
- (c) Subscription : Yours faithfully.

5. The Application :

- (a) The name and address of the other party.
- (b) Salutation : Sir.
- (c) Subscription: Yours faithfully.
Applications to your professor or principal may have "Yours obediently" or "Yours respectfully."

5. The Newspaper Letter :

- (a) Before the salutation :

To
The Editor,
"The Vivasvan",
Bombay-400007.

- (b) Salutation : Sir.
- (c) Subscription : Yours truly.

The style of the family or friendly letter is generally simple, easy and intimate. That of the other types is formal, clear and matter-of-fact. Letters belonging to these other types must always be brief and to the

point. The letters that follow will give you a clear idea of letter-writing in general.

1. THE FAMILY LETTER

1. To your father. Make a request for some more money.

Parnakutir,
8th Road,
Bombay-400055.
1st February, 1979.

My dear Father,

Thank you very much for your kind money order for Rs. 50/- It came in good time.

Father, I am afraid I shall need some more money this month. I urgently require some newly published booklets for the coming university examination. There will also be some small extra expenses during the examination. I put my extra wants at about Rs. 20/-. I am really very sorry, father, to trouble you like this in these hard times. But there is no other way out for me. It will be all right if I receive the money by the 25th.

With love to all.

Yours lovingly,
X Y Z

2. To your father for permission to join a trip.

Parnakutir,
8th Road,
Bombay-400055.
5th October, 1978

My dear Father,

I posted a letter to you two days back. This one, following so soon, will no doubt surprise you. But there is a strong reason for it.

Our English Athenaeum is having a trip to Matheran during the first week of the vacation. My fellow-members and the professors in charge do not want me to drop out of it. It is going to be a very lovely trip. And the association is paying half the costs. So it will be very cheap, only about Rs. 20/- per head. And I have not seen Matheran at all. Please, father, may I go? I promise to take care of myself. And I shall rush from Matheran to you. I shall write to you the exact dates later.

Eagerly awaiting your kind permission.

Yours lovingly,
X Y Z

3. To your father. Explain your failure at the Preliminary Examination.

Parnakutir,
8th Road,
Bombay-400055.
25th February, 1979.

My dear Father,

Thank you very much for your kind letter of the 20th inst. I am immensely happy to know that Mother has got over her cold.

Father, I am awfully sorry to report that I have failed to pass my prelim fully. I got plucked in Administration. The reason is I depended a little too much on guide-books. But the failure has taught me an important lesson — not to be a slave of notes and cribs. As my good luck would have it, I am being sent up to the university exam. I am determined to chew and digest my textbooks to perfection. I am confident of crashing through the university exam. So please don't worry.

With love to all.

Yours lovingly,
X Y Z

4. To your father. Write to him about your preparations for the annual examination.

Parnakutir,
8th Road,
Bombay-400055.
1st March, 1979.

My dear Father,

Thank you for your kind advice and blessings. I needed them at this time.

My annual examination begins on the 15th of this month. There is only a fortnight to go. And then I shall be in the examination hall answering my papers.

I have worked hard. I am well-prepared. I feel a little nervous. However, there are still two weeks for me to revise my things. I shall make a list of likely questions. I shall write down their answers. I shall get them examined by my professors. That will be enough.

My next letter will come to you after my examination is over.

Love to all.

Yours lovingly,
X Y Z

- 5. To your father. Tell him what you want to do after getting through the University Examination.**

Parnakutir,
8th Road,
Bombay—400055.
3rd March, 1979.

My dear Father,

Today is an off day for me. I have begun to think about my future. I have yet to get through my university examination. But I am sure I'll do so successfully. And one must think ahead.

I have decided to be a doctor. There is no doctor in our family. I like the medical profession. I think I have the ability to become a medical man. The medical course is, of course, a long and costly one. But once I become a doctor, I shall have a large income. Our money troubles will be over. And I shall have the satisfaction of serving my fellow-beings.

However, we shall talk this matter out when we meet. I am well-prepared for the coming test. I must get a good first-class.

With love to all.

Yours lovingly,
X Y Z

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- 6. To your father. Request him to help a class-mate of yours who is not able to pay all his fees.**

Parnakutir,
8th Road,
Bombay—400055.
24th January, 1979.

My dear Father,

I have often written to you about Kishor. He is my class-mate. His father has lost his job. The family is in very poor circumstances. Kishor is thinking of leaving college. He is not able to pay his fees.

Oh, father, could we not help the unlucky boy? I have a saving of Rs. 30/-. Kishor needs Rs. 100/- more to pay his college and examination fees. If you send me Rs. 70/-. Kishor would be able to take his examination. He is really a very bright student. If we help him now, he will have a great future. You have always been kind and helpful to needy boys. I am sure you will send me Rs. 70/- as soon as possible. I am very sorry to trouble you, father.

Love to mother.

Yours lovingly,
X Y Z

7. To your father. He is away from home. Give him home news.

Mani Nivas,
Limda Pole, Baroda.
28th March, 1979.

My dear Father,

You have been away just for ten days. But it seems such a long time! And there are still fifteen more days to go! We really miss you very much.

Mother started a backache two days back. And little Nishtha sprained her ankle. But both of them are all right now. Please don't worry.

A box of sweets arrived from the landlord yesterday. We are not on good terms with him. But we thought he was trying to make peace with us. We ate off the sweets. We enjoyed them very much. Then the man himself came down. He asked us to return the box to him. He said it had been delivered to us by his servant through mistake. We told him that we had already eaten the sweets. We returned the empty box to him. He went away fretting and fuming.

Our next-door neighbour had his pocket picked last evening. He has lost nearly three-hundred rupees.

Your premium notice and the doctor's bill came in this morning. They make up Rs. 600-50.

We are all well here. Please take care of your health.

Yours lovingly,
X Y Z

8. To your younger brother. He has failed at the 10th standard annual examination. Give him some comfort and useful advice.

Rose Villa,
5th Road,
Bombay-400055,
3rd May, 1979.

My dear Nikhil,

Father has written to me about your failure. The news has given me great pain. You worked hard. I was sure of your success. Your ill luck has shocked me.

Forget it all, Nikhil. Be brave. Cheer up. Failures are the stepping stones to success.

Relax for a few days. Then start working harder than ever. Make friends with bright boys. When the classes begin in June, attend them regularly. Tell your difficulties to your teachers. Get them solved. Take care of your mathematics. Trust God and your own efforts. You will come out with flying colours next year.

Auntie and Uncle are very kind to me here. They will write to you. Please give my respects to father and mother.

Yours lovingly,
X Y Z

9. To your sister. She has passed her S.S.C. Examination very creditably. Congratulate her. Ask her to continue her studies.

Parnakutir,
8th Road,
Bombay-400055.
15th June, 1979

My dear Harshana,

I received the good news from mother this morning. So you have passed the S.S.C. Examination with 70% of the total marks! Well done, Harshana. Congratulations. We are all very proud of you.

I know you are against going to college. But you must not give up your studies now, Harshana. You are a first-class student. You will do very well at college. Do continue your studies. Please take up any course you like. You will always be at the top.

I am sending a small present to you shortly. Let me know how you like it.

Love to all.

Yours lovingly,
X Y Z

10. To your younger sister. She is taking her SYJC Examination. Give her the necessary advice.

Parnakutir,
8th Road,
Bombay-400055.
4th March, 1979.

My dear Jyotsna,

I received your letter this morning. I am glad you are taking your SYJC Examination soon. This will be your first big examination.

Prepare for it properly. Work hard. Don't overwork. Don't burn the midnight oil. Take care of your health. Go out for long walks. Rest and relax. Keep your body fit and fine. Let your brain be fresh and clear.

Don't get nervous in the examination hall. Read your question-paper carefully. If you see any unexpected questions don't give way to hopelessness. Think over them in a cool and clam manner. The answers will creep into your mind slowly but surely. Let your answers be in propor-

tion to the marks and time given. Don't leave out a single-question. Revise all your answers before giving up your answer-book to the supervisor.

Best of luck to you.

Yours lovingly,
X Y Z

11. To your uncle. He has invited you to spend your Divali holidays with him. Make a reply to him.

Parnakutir,
8th Road,
Bombay-400055,
10th October, 1978.

My dear Uncle,

Thank you so very much for your kind invitation to me to spend my Divali holidays with you. How sweet of you it is to remember me like this !

In fact, I was thinking of some such change. Bombay life is mechanical, dull and boring. I had an idea of escaping into the countryside. Yours invitation has come in time. It solves my problem.

It will be a great pleasure to see you and auntie and Vikram and Sanat after such a long time. I am sure I shall have a fine time there. I am bringing along my camera. I have begun to feel the beauty of your fields and mountains and valleys already.

I hope to be with you all very soon.

Love to all.

Yours lovingly,
X Y Z

12. To your uncle. He has sent a birthday present to you. Make a suitable reply.

Parnakutir,
8th Road,
Bombay-400055,
20th May, 1979.

My dear Uncle,

I have received your birthday present to me. It is a wonderful gift. It is a wrist-watch ! How sweet of you! I have no words to thank you adequately for it.

Of course, I needed a wrist-watch badly. And somehow you knew of my need. But wrist-watches are very costly. Oh, my dear uncle, you

must have paid a big price for this watch! This shows your great love for me. But how shall I show my love to you?

I have begun to wear this beautiful watch. I shall take great care of it. Indeed, it will teach me to spend every minute of my life in a useful way.

With a grateful heart,

Yours lovingly,
X Y Z

13. To your uncle. Your cousin has met with an accident. Give an account of it.

Parnakutir,
8th Road,
Bombay-400055,
1st February, 1979.

My dear Uncle,

Kulin had an accident this morning. There is nothing to worry about. I am writing this letter to you just by way of information.

Kulin was having a bicycle ride. A taxi took a rash turn. Kulin's brakes did not work. He was knocked down. But he escaped with minor injuries. The cycle is all right. A kind passerby took Kulin to the nearest doctor. The doctor gave him first-aid. Then both Kulin and his cycle came home in a taxi.

The 'patient' is sleeping soundly at this moment. He had a good lunch. He will write to you himself tomorrow.

With love to Auntie,

Yours lovingly,
X Y Z

2. THE FRIENDLY LETTER

14. To a friend. He has passed the FYJC Examination. Congratulate him.

Parnakutir,
8th Road,
Bombay-400055.
5th June, 1979.

Dear Makarand,

Let me congratulate you most warmly on your brilliant success at the FYJC Examination. I got the good news just fifteen minutes back.

You worked hard, indeed. I was sure of your success. But I never thought you would score so high. You are fourth among all the successful candidates. That is a matter to be proud of. Well done, Makarand.

My respects to your parents. Do write to me about your plans for the future.

Wishing you the best of health.

Yours sincerely,
X Y Z

15. To a friend in a village. Describe to him your city.

Parnakutir,
8th Road,
Bombay-400055.
6th June, 1979.

Dear Vikram,

I received your kind letter yesterday. Thank you very much for it.

So you feel very lonely out there? And your little village has no life? My dear Vikram, don't make yourself unhappy. You are very lucky to be where you are. You have the blessings of quiet, clean fresh air, healthy food, green fields and trees, clear streams, blue hills and skies. As for me, well, I am in the midst of noise and bustle and dust and smoke and dirt. Bombay is an ugly mass of buildings, mills, factories, shops, hotels, theatres and hutments. It is over-crowded. Its streets are at all times jammed with men, women and children, buses, taxis, cars, scooters, trucks, cycles, handcarts and barrows.

I envy you your peace and beauty. So cheer up.

With kind regards,

Yours sincerely,
X Y Z

16. To a friend. He has given up his studies. You have lost your textbooks in a local train. Request your friend to lend you his books.

Parnakutir,
8th Road,
Bombay-400055.
14th July, 1979.

Dear Mukesh,

A very unfortunate thing has happened. I lost all my books in a local train yesterday. The train was overcrowded. I had put my bag on the rack. I looked for it at Santa Cruz. It had disappeared! The loss gave me a big shock.

All the books bore my name and address. But the bag has certainly been stolen. There is no chance of my getting the books back.

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Mukesh, could you lend me your books? I want all of them. You have left college. The books must be lying idle with you. I need them for a year. I shall feel greatly obliged if you lend them to me. I promise to take care of them. I shall return them the day I have done with them. Let me have your reply by return of post.

With best wishes,

Yours sincerely,
X Y Z

17. To your friend in a hospital. He is recovering. Write a few lines of advice and comfort.

Parnakutir,
8th Road,
Bombay-400055,
18th July, 1979.

Dear Suryakant,

I was out of Bombay for a fortnight, I am leaving for Bardoa today. Hence this letter to you. I am very sorry I am not able to pay a visit to you.

I am very happy to learn from your father that you are now much better. You will have to stay at the hospital for a fortnight more. Don't be sad. You are out of danger now. That should cheer you up. You will soon be your sound old self again.

I was greatly upset when I heard about your removal to the hospital. I came to the hospital the next day. You were unconscious. I had to leave Bombay that very evening. I was much worried about you.

Now all is well. But you must take care not to make unnecessary movements. Rest and relax. Don't worry about your studies. Keep cheerful. I shall see you with a bunch of roses on my return.

With prayers for your speedy recovery.

Yours sincerely,
X Y Z

18. To a friend. You have had a quarrel with him. Patch it up.

Parnakutir,
8th Road,
Bombay-400055.
29th July, 1979.

Dear Joitaram,

I am very sorry for what happened yesterday. I picked a quarrel with you on our way home from college. I charged you with having

told our professor of English that I was in the habit of eating salted peanuts during lectures. I spoke rudely to you. I even threatened you with a beating.

Now I know what a fool I was. It was Totaram who told me about your report to the professor. And my own brother tells me that Totaram is a liar and a mischief-monger. He actually heard Totaram boasting that he had told me a lie and made me quarrel with you.

Forgive me, dear Joitaram. I have been a beast. And you have behaved so beautifully! You bore my insults in a cool and calm manner. You spoke not a word in return. I feel very small now. I apologise to you for my folly. Please forget it. I shall never repeat it.

With best wishes,

Yours sincerely,
X Y Z

19. To a friend. He has left your college for another one elsewhere. Write to him how much you miss him.

Parnakutir,
8th Road,
Bombay-400055.
1st August, 1979.

Dear Piyush,

It was a great pleasure to have a letter from you this morning.

I am very happy to learn that you like your new college there in Baroda. You find your new friends and professors very helpful. Your college library is much better than the one here. And you have a big playground, far bigger than any in Bombay. Well, that is very good news. It seems your father's transfer has been a blessing to you.

But I miss you very much, dear Piyush. I feel very lonely. You were my only, true friend here. You helped me in my studies. We were always together, weren't we? And now you are so far away!

We can write to each other regularly. That will give me some relief. My respect to your parents.

With a prayer for your father's transfer again to Bombay.

Yours sincerely,
X Y Z

- 20. To a friend. You are spending a quiet weekened in a spot near Bombay. Invite your friend to join you.**

Parnakutir,
8th Road,
Bombay-400055.
18th July, 1979.

Dear Prabodh,

Coming Saturday is an off day. Have you any plans for the week-end? If you haven't, why not let us have the pleasure of your company at the Tansa Lake?

We have rented a bungalow at the Lake. We have two cars at our disposal. We shall have a nice drive and a nice time. Kamalesh, Samir, Sulekha and Mihir are joining us. I am having my camera and transistor with me. Mihir is bringing along his binoculars. We shall have lots of fun for two days. We shall drive back in the early hours of Monday.

Do come, Prabodh. Drop me a line to say you are coming. We propose to start at five, Saturday morning. You are on our way. We can pick you up.

More when we meet.

Yours sincerely,
X Y Z

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- 21. To a friend. Invite him to spend his Divali holidays with you.**

Mani Nivas,
Limda Pole,
Baroda.
1st October, 1978.

Dear Upamanyu,

We have not met for a long time. Why not spend your coming Divali vacation with me? Do come. We shall all be greatly delighted to have you here in our midst.

There will be a nice sweet to eat daily during the Divali days. We shall have all the fireworks we want. We shall play all sorts of games. We shall visit places of interest. Father promises a couple of lovely picnics. You may expect a few cinema-shows, too.

Drop me a line to say that you are coming.

Yours sincerely,
X Y Z

22. To a friend. He has lost his father. Write a few lines of condolence.

Parnakutir,
8th Road,
Bombay-400055.
20th July, 1979.

Dear Ratnakar,

The news of your father's untimely demise has shocked me. What a blow!

I knew he was ill. But his illness was not serious. And now he is no more ! It is a great personal loss to me. He always gave me fatherly help. I have not seen a kinder man.

I have not the heart to write more. May his soul rest in peace. May God give you all the necessary strength to bear the loss.

Yours sincerely,
X Y Z

23. To a friend. You borrowed a book from him. You have lost it. Tell him how you lost it. Offer to pay for it.

Parnakutir,
8th Road,
Bombay-400055.
27th July, 1979.

Dear Pravin,

I have received your letter. You ask me to return the book I borrowed from you a month back. Oh, Pravin, I have lost it! I really do not know how I happened to lose it. Some time back Grand-mother sold away some old books. Perhaps your book went away along with them. That is the only explanation I can give you.

I feel dreadfully guilty. For I know how you valued the book. I am trying to find a second-hand copy. If I get it, I shall send it on to you. If you can obtain it, I shall be happy to pay the price.

Hoping to be forgiven for all this,

Yours sincerely,
X Y Z

24. Write a reply to the preceding letter.

Kum-Kum,
Station Road,
Goregaon,
Bombay-400062.
1st August, 1979.

Dear X Y Z,

I can see that the loss of my book has upset you very much. Your letter shows a worried mind and a troubled heart. Don't worry, dear friend. Take your mind off it.

Your friendship is worth more to me than the book. Of course, I need the book for my studies. But there is a copy in the library here. It will do. Don't try to get a second-hand copy.

I am very sorry for all the trouble my book has caused you.

My respects to your parents.

Yours sincerely,
Pravin

25. To a friend. You borrowed his bicycle. It has been damaged. Explain and apologise.

Parnakutir,
8th Road,
Bombay-400055.
2nd September, 1979.

Dear Samir,

I have some unpleasant news for you. You very kindly lent me your bicycle for a couple of days. It has been slightly damaged.

I was riding fast down a slope. A stone flung me on one side and the bicycle on the other. I escaped unhurt. But the machine has got its rear mud-guard a little twisted.

It is now with an expert repairer. I shall return it to you day after tomorrow duly repaired.

Meanwhile, please accept my sincere apologies for what has happened. I have put you to very great inconvenience. I am ashamed of it.

With hopes of being forgiven,

Yours sincerely,
X Y Z

26. To a friend. You could not attend his birthday party. He wants an explanation from you. Satisfy him.

Parnakutir,
8th Road,
Bombay-400055.
3rd August, 1979.

Dear Kirit,

I have received your angry letter. You are not to blame. You so very kindly invited me to your birthday party. I promised to attend it. And I could not keep my promise.

Kirit, I really was helpless. I was on the point of starting out for your house. Just then my mother had a fit of giddiness. She had a bad fall in the kitchen. We had all to get busy securing medical help for her. She is still in bed. Luckily, no bones have been broken. She will soon be moving about.

Now you know why I failed to turn up at the party. I am sure you will forgive me. I rather liked your anger. It shows your love for me.

Wishing you many happy returns of the day,

Yours sincerely,
X Y Z

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27. To a friend. He is a bookworm. Advise him to take part in sports and pastimes.

Parnakutir,
8th Road,
Bombay-400055.
5th August, 1979.

Dear Baijnath,

Hearty congratulations on your standing first at the terminal examination. I have no doubt you will repeat this success at the annual examination.

But I am a little worried about your health, Baijnath. You are underweight. You are over-studying. You are rarely found on the playground. "All work and no play makes Jack a dull boy". "A sound mind in a sound body." These are wise sayings. You can write first-class essays on them. But can you follow them in your life?

You really must take time off your books. Take part in sports and pastimes. Go out for long walks. Have some hobby. Don't be a bookworm. Be an all-rounder. Rest and relax. Take an interest in the

practical affairs of life. You will then be even a better student than what you are. Remember "Health is Wealth".

With kind regards.

Yours sincerely,
X Y Z

28. To a friend. You think you have forgotten your umbrella at his place. Write to him about it.

Parnakutir,
8th Road,
Bombay-400055.
10th August, 1979.

Dear Shyamasunder,

I am back in Bombay, safe and sound. You were all very kind to me during my stay with you. Thanks awfully for it.

I am afraid I have left my umbrella there. It is a new silk one with a blue plastic crook and a golden band. I am sure it has not come with me here. However, I have searched for it high and low. I have not been able to find it.

Please write to me if it is there. If it is, take good care of it. I am rather attached to it. My uncle presented it to me on my last birthday. My brother is shortly coming there. He will take charge of it.

I hope this finds you in the best of health.

Yours sincerely,
X Y Z

29. To a friend. He is a Jawan on the NEFA border. Cheer him up.

Parnakutir,
8th Road,
Bombay-400055,
15th August, 1979.

Dear Gumansingh,

I have not heard from you anything for over three months. I hope you are all right. Do write to me all about you on receipt of this letter. I am very anxious about you.

You are having a hard time there. But you are serving our motherland in the best possible manner. However, take the utmost care of your health. Winter will soon set in. It will be freezing cold out there. We are all busy collecting here money, woollen clothes and other necessities. You will receive them soon.

Let us write to each other regularly. I wish I was with you there. But circumstances are against me.

With best wishes and prayers for your welfare.

Yours sincerely,
X Y Z

30. Write a reply to the above letter.

A Camp,
NEFA.
1st September, 1979.

Dear X Y Z,

Sorry to have kept you anxious all this time. I was helpless. I had an attack of dysentery. I am still in the military hospital here. But I am making a speedy recovery. I shall soon be marching about. So please don't worry.

Of course, I will write to you regularly. You will have all the news I can send you according to rules.

Things are fine here. I love tough life. And I am getting it here. I am serving the motherland. But I am also pleasing myself.

With love to all,

Yours sincerely,
Gumansingh.

3. THE FORMAL AND OFFICIAL LETTER

31. To your friend's father. You are in Matheran with your friend. He has had an accident. Write to his father.

Ashok Hotel,
Matheran.
26th December, 1978.

Dear Pradhansaheb,

Manmohan had a small accident this morning. There is nothing at all to worry about. I am making this report just to give you the information. You must know everything that happens here.

We two went to the Artist's Point at dawn. It is an open grass-grown point without any railing. Manmohan went too far near the edge. Suddenly, he dropped over. I gasped with horror. I sat down. My head went giddy. Then I heard a scraping noise. And soon dear Manmohan had climbed over the edge and was with me. He was caught in the thick grass under the edge. With great presence of mind, he had slowly climbed up. Had the grass not been there, we would not have seen him any more. As it is, he has escaped with a few bruises.

This is a good lesson to us. We shall be extra careful now. So please do not worry. We promise to take all possible care of ourselves. Manmohan is writing to you separately.

With respects,

Yours respectfully,
X Y Z

32. To an acquaintance. Invite him to a dinner to celebrate the arrival of a friend from America.

Parnakutir,
8th Road,
Bombay-400055.
2nd April, 1979.

My dear Mr. Jhala,

I am celebrating the arrival of my friend Dr. Nishith M. Mazmudar, M.Sc., Ph.D., from the United States of America, with a dinner at my house.

I shall be most happy if you will give me the pleasure of your company at this function on Monday, the 5th at 8-30 p.m.

Yours sincerely,
X Y Z

33. Send a reply to the above letter accepting the invitation.

Kum-Kum,
Station Road,
Goregaon,
Bombay-400062.
3rd April. 1979.

My dear Mr. X Y Z,

Thank you for your kind invitation. I shall be happy to be with you on Monday, the 5th.

Yours sincerely,
Darshan Jhala

34. Write a note of inability to accept.

Kum-Kum,
Station Road,
Goregaon,
Bombay-400062.
3rd April, 1979.

My dear Mr. X Y Z,

Thanks awfully for your kind invitation. Unfortunately, a previous engagement prevents me from being with you at dinner on Monday, the 5th. Please convey my best wishes to Dr. Mazmudar.

Yours sincerely,
Darshan Jhala

35. To a neighbour. You are reading for your annual examination. His loud radio disturbs you. Ask him tactfully to lower down the volume of his set.

Parnakutir,
8th Road,
Bombay-400055.
1st April, 1979.

Dear Mr. Ray,

I am really very sorry to have to write this letter to you. I am sure, however, that you will not misunderstand me. You have always been a kind and considerate neighbour to us.

I am busy preparing myself for the coming annual examination. Your loud radio disturbs me. I cannot concentrate on my books. Perhaps, you are not aware of the unusual loudness of your set. I should be greatly obliged if you toned down the set. I have no doubt you will do so and leave me to read in peace.

With kind regards,

Yours faithfully,
X Y Z

36. To your neighbour. His dog is causing you a lot of trouble. Complain against it.

Parnakutir,
8th Road,
Bombay-400055.
1st October, 1978.

Dear Mr. Bhopatkar,

I am sorry to have to write this letter to you. But I cannot help it.

Your new dog is giving us all a lot of trouble. A few days back, it chased our cat till the poor animal nearly died. Yesterday it ran after my little sister and made her scream. It has become a dangerous nuisance.

I must request you to keep it chained at home. And it must not be allowed to move about without a muzzle. I am sure you will take these very necessary steps. Else, it will be a police matter.

I mean no offence to you at all, Mr. Bhopatkar.

Yours faithfully,
X Y Z

37. To a neighbour. He has sent you a letter complaining against your loud bath-room singing. Give a polite and satisfactory reply.

Parnakutir,
8th Road,
Bombay-400055.
1st April, 1979.

Dear Mr. Vasavada,

Your letter came in this morning. I am awfully sorry I have been the cause of so much disturbance to you.

Somehow the bath-room makes me sing. But believe me, my dear Sir, I was not at all conscious of singing so loudly as to disturb my neighbours. Thank you very much for having drawn my attention to this painful fact. I will not sing. If at all I cannot help singing, I shall sing very softly.

With apologies for having troubled you.

Yours faithfully,
X Y Z

38. To your neighbour. Ask for steps against his destructive children.

Rose Villa,
Jasmine Street,
Bombay-400055.
1st April, 1979.

Dear Mr. Drum,

I regret to have to bring to your notice the latest trouble caused to us by your two little boys. They have taken to throwing stones at our windows and breaking the glass-panes. I am afraid some rough neighbour will beat them up.

May I request you to correct them and hold them in check?

Yours faithfully,
X Y Z

- 39. To a top-storey dweller. Complain against the things dropped from his flat.**

Rose Villa,
Jasmine Street,
Bombay-400055.
6th October, 1978.

Dear Mr. Dropper,

Three days back I saw your servant emptying a bucket of slops down from your balcony. The contents fell on a poor old woman. This morning a rotten tomato fell on my own head.

This nuisance must stop. This is a humble request to you to see that it stops. If it does not, I shall have to lodge a formal complaint with the relevant authorities.

Yours faithfully,
X Y Z

-
- 40. To the landlord. Request him, as his tenant, to carry out some urgent repairs.**

Parnakutir,
8th Road,
Bombay-400055.
5th October, 1979.

Dear Sir,

I must draw your attention to the fact that my flat is in need of some very urgent repairs. A crack has appeared in a wall. Almost all the window-panes are broken. The three taps are leaky. A door has come off its hinges. Moisture oozes out of the kitchen-floor. The rooms require a whitewash.

I shall be much obliged if you come here, see the defects personally, and take immediate steps to remove them. I am sure you will not force me to report the defects to the municipal corporation.

With hopes of prompt action.

Yours faithfully,
X Y Z

-
- 41. To your Principal. You have missed a couple of your essay-writing periods. Make a request for an opportunity to write up the essays.**

Parnakutir,
8th Road,
Bombay - 400055.
8th September, 1979.

To
The Principal,
Bhavan's Somani College,
Bombay-400007.

Sir,

I am very sorry I have missed two essay-writing periods. My mother being ill. I had to keep at home on the days of both the periods. I shall be greatly obliged if I am given an opportunity to write up the essays and make good the loss.

With apology for any inconvenience this may cause you.

Yours obediently,

X Y Z

(FYJC, Div. 1, Roll No. 00)

42. To your professor. Apologise for your mischief.

Parnakutir,
8th Road,
Bombay-400055.
20th September, 1979.

To
The Professor of English,
Bhavan's Somani College,
Bombay-400007.

Sir,

I am very sorry for my bad behaviour yesterday. It was I who mewed like a cat. You were doing black-board work at the time. You suspected me of the mischief. I flatly denied having made it. The whole class laughed out. You were much disturbed.

I am really ashamed of myself now. Please accept my sincere apologies for having troubled you. I shall never again behave in such a silly way.

With respect,

Yours obediently,

X Y Z

(FYJC, Div. 1, Roll No. 00)

43. To a Principal. The son is ill. He cannot take the terminal examination. Draft the father's letter to the Principal.

Parnakutir,
8th Road,
Bombay-400055.
21st September, 1978.

To
The Principal,
Bhavan's Somani College,
Bombay-400007.

Sir,

My son Rasik Desai (Roll No. 30, FYJC., Div. 1) is laid up with high fever. He will, therefore, be unable to take the coming terminal examination. May I request you to be so good as to condone his absence at the examination. Enclose please find the relevant medical certificate.

Yours faithfully,
X Y Z

44. To your Principal. You have left college. You have got a good job.
Thank the Principal and the college for all they have done for you.

Parnakutir,
8th Road,
Bombay-400055.
28th September, 1979.

To
The Principal,
Bhavan's Somani College,
Bombay-400007.

Dear Sir,

It gives me great pleasure to write to you this letter. I was your student during the year 1977-78. I passed my FYJC. Arts examination in 1978. You will remember me as the first prize winner at the English Debate.

You will be glad to know, Sir, that I have secured a good job. I could not prosecute my studies further because of monetary difficulties. I went on sending applications in various directions. At last, the Red Star Drug Company took me up. I have got a good start and excellent prospects.

I feel that I owe this job to you and your colleagues. Though I was at your college for only a year, I am what you all made me. A professor paid my fees. Your strict discipline and efficient teaching have moulded my character and personality. Your well-stocked library and vast playground have made me a lover of books, and sports. Your debating society has made me an effective speaker. Sir, how shall I ever pay my debt of gratitude to you all? If ever I can be of some service to you or my beloved professors, please write to me. I will surely do all I can.

With tears of gratitude.

Yours very gratefully,
X Y Z

45. To your school Principal. You have passed your S.S.C. Examination. You are seeking admission at a college. You require the "bonafide student" certificate and the school-leaving certificate. Request the Principal to send them to you.

Parnakutir,
8th Road,
Bombay-400055.
5th June, 1979.

To
The Principal,
The Podar High School,
Bombay-400054.
Sir,

I have recently passed my S.S.C. Examination with 78% of marks. I attended the X-A Class of your school. My roll No. was 30.

I am now seeking admission to the FYJC Science Class of a college. I urgently require two certificates from you—the "bonafide student" certificate and the school-leaving certificate.

May I request you, Sir, to be so good as to send them to me at your earliest.

With apologies for any inconvenience this may cause you.

Yours obediently,
X Y Z

46. To an eye-specialist. You think you need glasses. Ask for an appointment.

Parnakutir,
8th Road,
Bombay-400055.
25th March, 1979.

To
Dr. D. H. Wigmore,
Vile Parle,
Bombay-400057.
Dear Doctor,

I find it difficult to read small types. And distant objects are not quite clear to me. I think I ought to get my vision tested. Perhaps I need glasses.

I shall be much obliged if you will give me an early appointment for consultation and examination. Any day and time will suit me.

Yours faithfully,
X Y Z

47. To the Postmaster. You are going out of town. Inform him about your temporary change of address. Request him to redirect your posts to you at the new address.

Parnakutir,
8th Road,
Bombay-400055.
30th March, 1979.

To
The Postmaster,
The Post Office,
Bombay-400055.
Sir,

I am going to Baroda tomorrow for a month. My address till further notice will be :

C/o. K. A. Mazmudar, Esq.
Abhar Society
National Highway 8,
Baroda.

May I request you to redirect all my posts to me at that address and oblige.

Yours faithfully,
X Y Z

-
48. To the Postmaster. You find the postmen irregular and careless and rude. Make a complaint.

Parnakutir,
8th Road,
Bombay-400055.
1st November, 1979.

To
The Postmaster,
The Post Office,
Bombay-400001.
Sir,

I regret to complain against the postmen assigned to my area. They are most irregular, careless and rude. I am on the first floor of my building. Very often the postmen do not care to deliver my letters to me. They give them to any of the children playing about in the street. The children tear up the letters or throw them away or forget to pass them on to me. I have lost many important letters this way. Sometimes I get all my letters for the day with the final delivery.

I have repeatedly asked the postmen to behave better. They do not seem to care. This morning, one of them was very rude to me. He asked me to do my worst.

May I request you to give your most urgent and serious attention to this matter and oblige.

Yours faithfully,
X Y Z

49. To the Postmaster. You have not received your father's money order. Make a complaint.

Parnakutir,
8th Road,
Bombay-400055.
2nd December, 1978.

To
The Postmaster,
The Post Office,
Bombay-400001.
Sir,

My father sent a Money Order for Rs. 50/- to me at the above address from Baroda on the 15th of November. I have not yet received it. Please make the necessary inquiries. Let me know at your earliest the cause of the delay. My father's address is Shri ABC, Mani Nivas, Limda Pole, Baroda.

Yours faithfully,
X Y Z

50. To the Postmaster General Bombay. Complain about the receipt of a foreign parcel in a damaged condition. Give details

(S.Y.J.C., March: 1978)

Rose Villa,
Jasmine Street,
Bombay-400055.
May 2, 1979.

To
The Postmaster General,
Bombay-400001.
Dear Sir,

This morning I received from the local post-office a parcel from USA. It contained a few new copies of 'The National Geographic Magazine'. I am sorry to report that after the delivery had been made, I discovered an annoying damage to the parcel. One of the corners was torn up and

all the copies of the magazine had suffered. I have already lodged a complaint at the post-office of delivery. But this kind of carelessness on the part of someone during transit cannot be excused. May I, therefore, request you to institute an inquiry at your level. I have preserved the entire damaged material and will present it if and when required to do so.

Yours faithfully,
X Y Z

51. To a Police-Inspector. Make a complaint against the rough characters disturbing your locality.

Parnakutir,
8th Road,
Bombay-400055.
26th March, 1979.

To
The Inspector-in-charge,
The Police Station,
Bombay-400055.
Sir,

I have to bring to your notice the painful fact that our locality is being disturbed by some rough characters. They use bad language. They pick up quarrels. They molest girls. If any man tries to oppose them, they threaten him with beating. I suspect them of some petty thefts, too.

It is, indeed, a pity that such anti-social elements are allowed to flourish in a city like Bombay. Such threats to law and order must be promptly put down.

May I request you to take quick and stern action on my complaint and remove the nuisance.

Yours faithfully,
X Y Z

52. To the Traffic Superintendent, Central Railway. Your class is having a trip to Matheran. Make an inquiry about concession fares.

Parnakutir,
8th Road,
Bombay-400055.
1st December, 1978.

To
The Traffic Superintendent,
Central Railway,
Bombay-400001.
Sir,

About forty students and two professors from my college are having a X'mas trip to Matheran. We propose to start on the 23rd of December, 1975, and return on the 2nd of January, 1976.

Please let me know at your earliest what fare concessions we can get. I should also like to know whether a reserved bogie is possible.

Awaiting your reply,

Yours faithfully,
X Y Z

53. To the Superintendent, Lost Property Office, Western Railway. You left your bag in a through train. It does not bear your name. Write about it.

Parnakutir,
8th Road,
Bombay-400055.
25th October, 1979.

To
The Superintendent,
The Lost Property Office,
Western Railway,
Bombay-400020.
Sir,

I forgot one of my bags in a first-class compartment of the Gujarat Mail which arrived at Bombay Central this morning (25th October). It is a brown leather bag, 24"×18", with brass fittings. Unfortunately, it does not bear my name. It contains a couple of shirts, my shaving kit, and an important file.

May I request you to make the necessary inquiries. Please let me know at your earliest whether the bag has been found.

Yours faithfully,
X Y Z

54. To a Municipal Official. Complain against the vendors outside schools.

Rose Villa,
Jasmine Street,
Bombay-400055.
25th November, 1979.

To
The Commissioner,
The Bombay Municipal Corporation,
Bombay-400001.
Sir,

The municipal authorities cannot be unaware of the dirty and dishonest vendors of ice-candy, snacks and cut fruit outside schools. And yet the dangerous nuisance is going on. The stuff sold is of the lowest quality. It is priced very high. It is exposed to flies. It is a grave threat to the lives of innocent kids.

May I request you to take immediately all possible measures against this crime against children.

Yours faithfully,
X Y Z

55. To the Municipal Commissioner. Draw his attention to the necessity of a public park in your locality.

Rose Villa,
Jasmine Street,
Bombay-400055.
May 2nd, 1979.

To

The Municipal Commissioner,
Greater Bombay,
Bombay-400001.

Dear Sir,

Allow me to draw your kind attention to the fact that my locality is in urgent need of a public park. The nearest park is very far away, and both children and adults have no open place to go to for fresh air, rest and relaxation. The children are driven to play in streets which is dangerous for them; the adults have to stay at home during hours of recreation.

I appeal to you, on behalf of all the residents of my locality, to take immediate steps to give us a public park with a play-section for kids. There are a number of big vacant lots in our area. Any one of them could be turned into a smiling garden.

Yours faithfully,
X Y Z

56. To an Insurance Company. Claim full compensation for a new car which was involved in an accident and was badly damaged.

Rose Villa,
Jasmine Street,
Bombay-400055.
February 1, 1979.

To

The Manager,
Metropolitan Insurance Company,
Bombay-400001.

Dear Sir,

Please find herewith a true copy of the relevant document concerning the insurance of my new car—Tata Mercedes Benz, BMR 7777—with you.

The said car was involved in a nasty accident on January 28th last. It was damaged beyond repair. I hereby claim full compensation for it.

Kindly settle the claim at your earliest and oblige,

Yours faithfully,
X Y Z

4. THE BUSINESS LETTER

57. To a bookseller. Put an order for some books.

Mani Nivas,
Limda Pole,
Baroda.
1st November, 1979.

To
The Manager,
The Universal Book Depot,
Bombay-400028.
Dear Sir,

I shall thank you to send me the following books (one copy each) per V.P.P. at your earliest :

1. Man-eaters of Kumaon by Jim Corbett.
2. Elephant Bill by J. H. Williams.
3. The Kon-Tiki Expedition by Thor Heyerdahl.
4. William by Richmal Crompton.
5. Sherlock Holmes Short Stories (Complete) by A. Conan Doyle.
6. Madame Curie by Eve Curie.

I assure you that the V.P.P. will be promptly honoured.

Yours faithfully,
X Y Z

58. To a bookseller. Your books have not yet arrived. Send a reminder, giving details.

Mani Nivas,
Limda Pole,
Baroda.
10th November, 1979.

To
The Manager,
The Universal Book Depot,
Bombay-400028.

Dear Sir,

I wrote to you a letter on the 1st of November, ordering the following books (one copy each) per V.P.P. :

1. Man-eaters of Kumaon by Jim Corbett.
2. Elephant Bill by J. H. Williams.
3. The Kon-Tiki Expedition by Thor-Heyerdahl.
4. William by Richmal Crompton.
5. Sherlock Holmes Short Stories (Complete) by A. Conan Doyle.
6. Madame Curie by Eve Curie.

As the books have not yet arrived and as I want them urgently, kindly execute the order at once and oblige.

Yours faithfully,

X Y Z

59. To a bookseller. Complain against a damaged book sent by him.

Mani Nivas,
Limda Pole,
Baroda.

10th November, 1979.

To
The Manager,
The Universal Book Depot,
Bombay-400028.

Dear Sir,

Thank you for your V.P.P. I received it this morning.

I am sorry, however, to report that "The Kon-Tiki-Expedition" by Thor Heyerdahl is not a brand-new copy. It is a shop-soiled copy in a damaged condition. Half its back cover is gone and pages 25 to 30 are missing.

I have no doubt it got into my lot through some error. People of your reputation would not try to cheat a distant customer. I am sending the book back to you per registered book-post. Kindly replace it at your earliest.

Yours faithfully,

X Y Z

60. To a book-selling firm. You wanted to buy a few books. The salesman was rude to you. Make a complaint.

Parnakutir,
8th Road,
Bombay-400055.
4th August, 1978.

To
The Manager,
Smith & Sons,
Booksellers and Publishers,
Bombay-400001.

Dear Sir,

Yesterday morning I came to your shop to select a few books. The salesman at the counter was chatting with a friend. I asked him to attend to me. I told him what I wanted. He flung a couple of books on the counter. I wanted to have a look at some more. He said I was merely wasting my time and his. I desired to make an immediate complaint personally to you against him. But you were out. I left the shop. I found my books elsewhere.

A salesman of this type is a disgrace to his firm. I am sure you are interested in what your customers have to say about your staff. Hence this complaint. I heard a peon addressing the salesman as Mr. Rao. As a businessman, you will no doubt take some action on my complaint.

Yours faithfully,
X Y Z

61. To Messrs Bombay Sports Depot, Queen's Road, Bombay-400001.

Order cricket materials on behalf of the club of which you are secretary.
(SYJC, October, 1977)

Rose Villa,
Jasmine Street,
Bombay-400055.
January 5th, 1979.

To
Messrs Bombay Sports Depot,
Queen's Road,
Bombay-400001.

Dear Sirs,

Let me introduce myself to you as Secretary of the Jagjeet Junior College Cricket Club. I shall thank you to book on behalf of my Club an urgent order for the following cricket materials and execute it at your earliest with the bills :

Top quality cricket bats	:	6
„ stumps	:	3 sets
„ pads	:	6 pairs
„ gloves	:	12 pairs
„ balls	:	24

I am always on the junior college premises between 9 a.m. and 3. p.m.
Expecting a prompt compliance with my request.

Yours faithfully,
X Y Z

62. To a watch company. You have bought a watch. It does not keep correct time. Complain.

Parnakutir,
8th Road,
Bombay-400055.
14th May, 1979.

To
The Manager,
James & Co.,
Fort,
Bombay-400001.
Dear Sir,

I bought an all proof calendar watch from you on the 4th of May. You told me that it was the best watch in the market. I now find that it does not keep correct time. In ten days it has gone ahead by forty-five minutes.

I am sending back the watch and the receipted bill to you with my man. May I request you to correct the machine or replace it as soon as possible and oblige.

Yours faithfully,
X Y Z

63. To your customers. You are a cloth-merchant. Draft a circular letter drawing their attention to your new stocks.

Apsara,
Fort,
Bombay-400001.
6th May, 1979.

Dear Patron,

I am happy to inform you that I have received large consignments of the latest type of fabrics for gents, ladies and kiddies. Whatever your taste, you will find something appealing to it in my shop.

It has been my good fortune to serve you on many occasions in the past. Your tasteful demands have been of great educational value to me. I shall feel truly honoured if you will give me an opportunity to show you round.

May I expect an early visit from you.
Hoping to meet you soon.

Yours faithfully,
X Y Z

64. To a customer. Ask him to make an overdue payment.

National Furnishers,
Fort,
Bombay-400001.
7th April, 1979.

Dear Sir,

Our bill No. 1234 for Rs. 347/- for goods purchased by you on February 1, 1979 still remains unpaid.

We have sent three reminders but there has been no response from you so far.

We would request you to settle the account within ten days of the date of this letter. If you fail to do so, we shall be forced to put this matter in the hands of our lawyers.

Yours faithfully,
For National Furnishers,
X Y Z

65. To a customer. You deal in pressure-cookers. The one ordered by the customer is not in stock. Write a satisfactory letter to the customer.

Friend & Co.,
Fort,
Bombay-400001.
5th May, 1979.

Dear Sir,

We are sorry the Prestige Hi-dome pressure-cooker ordered by you is not in stock. However, we are expecting a fresh consignment shortly. It might come any day. We shall book a carefully selected Prestige to you as soon as the lot arrives.

Thanking you for your valued patronage and hoping you will bear with us for a while.

Yours faithfully,
X Y Z
For Friend & Co.

66. To a bank. Request stopping of payment for a cheque issued by you.
Parnakutir,
8th Road,
Bombay-400055.
1st April, 1979.

To
The Manager,
Dena Bank,
Bombay-400055.

Sir,

For reasons best known to me, I do not wish the following cheque issued by me to be honoured :

Cheque No. SBE 2251230. post-dated 5th April, 1979, in favour of Messrs. Yellow, Pink & Sons Ltd.

Kindly stop payment of this cheque and oblige.

Yours faithfully,
X Y Z

67. To a road transport company. A refrigerator despatched by you to a customer has been lost in transit. Write a letter claiming compensation and packing charges.

The Aircool,
Parnakutir,
8th Road,
Bombay-400055.
6th April, 1979.

To
The Manager,
The Quick Transport Company,
Bombay-400003.

Dear Sir,

It seems the Cool-Oh Full Size Refrigerator consigned by me, through you, to Mr. K. A. Mazmudar, Mani Nivas, Limda Pole, Baroda, on the 1st March, 1979 has been definitely lost in transit.

I, therefore, hereby claim from you the amount of Rs. 4,500-50 being the price of the machine plus packing charges plus booking charges paid to you. Kindly settle the claim at your earliest.

Enclosed please find copies of relevant papers, bills, etc.

Yours faithfully,
X Y Z

68. To the railway authorities. Your goods have been damaged in transit. Claim damages.

Mani Nivas,
Limda Pole,
Baroda.
10th April, 1979.

To
The General Manager,
Western Railway (Claims),
Bombay-400020.
Sir,

Goods consigned to me per passenger train from Bombay at railway risk by Green & Co. against Parcel Way Bill No. 1356 arrived here in a damaged condition. The matter has been notified to the station-master. The damage is estimated at Rs. 767.25.

Kindly register this claim and make arrangements for an early settlement.

Yours faithfully,
X Y Z

69. To an advertiser in "The Sun". Answer this advertisement : Found a watch near Flora Fountain. Owner should claim it with particulars from H. D. Pota, the Colony, Andheri.

Parnakutir,
8th Road,
Bombay-400055.
20th March, 1979.

Dear Mr. Pota,

It seems the watch advertised by you in "The Sun" of the 20th March is mine.

I got off a bus at the Fountain exactly at nine in the morning of the 18th. I know the time because I consulted the watch immediately on alighting. Perhaps the watch was not properly secured to the wrist. So it fell down. I came to know about the loss an hour later in a shop. I made a search. I could not find the watch anywhere.

My watch is an hmt Janata. It has 17 jewels. Its number is 14001. It has a black strap, slightly frayed. If the watch found by you answers this description, kindly let me know. I shall fix up an appointment with you. I shall come to you myself with the receipted bill and guarantee to claim the watch.

Thanking you,

Yours faithfully,
X Y Z

70. To an advertiser. He has a typewriter for sale. You wish to buy it. Write to him.

Parnakutir,
8th Road,
Bombay-400055.
20th October, 1978.

To
The Advertiser,
Box No. 55,
"The Sun",
Bombay-400001.

Dear Sir,

I am interested in the typewriter advertised by you in "The Sun" of the 20th of October. I should like to have a look at it.

Kindly let me know your name and address. I shall fix up an appointment with you. Or, if you don't mind, come to me with your machine any week day between 8 and 9 a.m. or 7 and 8 p.m.

I shall be at home.

Yours faithfully,
X Y Z

5. THE APPLICATION

71. To an advertiser. Answer this advertisement : Wanted clerks in the scale of Rs. 100—5—200 plus D.A. of Rs. 60/-. Good knowledge of English and Hindi essential. Good start for the experienced. Apply immediately to Box No. 155, "The Sun", Bombay.

Parnakutir,
8th Road,
Bombay-400055.
15th October, 1978.

To
The Advertiser,
Box No. 155,
"The Sun",
Bombay-400001.

Sir,

I beg to apply for one of the clerical posts advertised by you in "The Sun" of the 15th of October.

I am a graduate of the University of Bombay with English as my principal subject and Psychology as my subsidiary subject. Hindi was one

of my compulsory subjects up to my Intermediate class. I have thus a fairly good knowledge of both English and Hindi.

I have had two years' experience as a junior clerk with The National Chemicals.

I am 22. I am confident of carrying out any clerical responsibilities you care to assign to me to your complete satisfaction. I should be happy with a basic start of Rs. 150/-.

~~Please find~~ herewith copies of the various testimonials I have been ~~given~~ from time to time.

With hopes of a favourable consider ration.

Yours faithfully,
X Y Z

72. To a principal. Make an application for the post of a teacher.

Parnakutir,
8th Road,
Bombay-400055.
20th May, 1979.

To
The Principal,
The Tip-Top High School,
Bombay-400008.

Sir,

I beg to apply for the English teachership advertised by you in "The Sun" of the 20th of May, 1979.

I am a B.A. of the University of Bombay with English as my principal subject and Politics as my subsidiary subject.

I also hold the B.T. degree of the same University.

I have five year's teaching experience to my credit and should expect a good start.

I am twenty-seven.

If I am taken up, it shall be any pride to satisfy with my work both my pupils and my superiors.

Yours respectfully,
X Y Z

73. Apply for the post in response to the following advertisement in 'The Times of India' :

Wanted : An Accountant by M/s Patil and Patil Transports, Agra Road, Nasik. The applicant should be an Arts or Commerce graduate with

some experience of accountancy. Apply stating age, qualifications and experience.

Sign the letter X Y Z.

Your address is : 16, Love Cottage, Frere Road, Pune 1.

16, Love Cottage,
Frere Road,
Pune-411001.
January 5, 1979.

To
M/s. Patil and Patil Transports,
Agra Road,
Nasik.

Dear Sirs,

I wish to be considered for the post of an accountant advertised by you in the current issue of 'The Times of India', Bombay. Following is my bio-data :

Age : 25.

Qualification : Commerce Graduate. The degree of B.Com. from the University of Bombay, 1974.

Experience : Two years as an accountant with Messrs. Tim & Co. Ltd.

I may clarify that I left my previous appointment for family reasons. However, Messrs. Tim & Co. Ltd., will certainly give you any information you want regarding my character and ability.

Yours faithfully,
X Y Z

74. Apply for the post in response to the following advertisement in the wanted column of one of the local newspapers.

Manager required. Please apply immediately giving all the particulars required.

Lipton Company (India) Limited,
9, Weston Street, Calcutta-700013.

Sign the letter - X Y Z.

Your address is — Mon Repos, 7 bg Road, Bombay 400028.

(SYJC, March 77)

Mon Repos,
7 bg Road,
Bombay-400028.
March 28th, 1979.

To

Lipton Company (India) Ltd.,
9, Weston Street,
Calcutta-700013.

Gentlemen,

May I request you to enlist me as a candidate for the post of Manager advertised by you in 'The Times of India', Bombay, of March 27, 1979.

I am thirty. I cleared my M.A. examination of the University of Bombay with Entire Economics in 1975, securing a high second class. I got my MBA last year from the Advanced Institute of Business Management, Bombay, with first class credits. I put in six months as Assistant Manager with Bombay Paints, Ltd. That company can testify to my character and ability.

Hoping to hear from you soon,

Yours faithfully,
X Y Z

6. THE NEWSPAPER LETTER

75. To a newspaper. Write a letter complaining against the various railway platform nuisances.

To

The Editor,
"The Sun",
Bombay-400001.

Sir,

There does not really seem to be any limit to the nuisances on our railway platforms. A typical Indian railway platform is crowded up with the policeman's kiosk, the neera stall, the public tap, the public water-room, the fruit-stall, the tea-stall, the chanamasala-stall, the cold-drinks stall, the newspaper-stall, the weighing-machine, a number of boot-polish-boys, heaps of parcels and a good many benches. The benches are almost always occupied by railway porters and loafers. People go on spitting on the platform or throwing things about.

It is a shame that such things are allowed to be. When will our railway authorities wake up and give us free, neat and orderly platforms?

Parnakutir,
8th Road,
Bombay-400055,
1st April, 1979.

Yours truly,
Disgusted

76. To a newspaper. Write a letter complaining against foot-path vendors, stray dogs, dung-heaps and such other nuisances.

To
The Editor,
"The Sun",
Bombay.

Sir,

It is high time our municipal corporation became alive to such insults to our city life as foot-path vendors, stray dogs and cattle, dung-heaps, running waste-water, obstructive cars and a hundred other nuisances. How can we call ourselves a free self-respecting nation if such disgraceful things are allowed to go on unchecked? And I do not know of any other civilized country where filthy fruit, food and drink are sold outside schools and colleges as they are in India. When shall we see an end to this shameful state of affairs?

Yours truly,
X Y Z

Parnakutijr,
8th Road,
Bombay-400055.
1st April, 1979.

3. COMPREHENSION

"To comprehend" is to understand or grasp. "Comprehension" therefore, means the act of faculty of understanding or grasping the meaning of a given passage. You generally get a fair-sized passage and are asked to answer the questions appearing below it. Your answers are expected to show that you have understood the passage clearly and that you can express yourself in correct and readable English. The following hints will be helpful to you in your comprehension exercises :

1. Read the passage carefully once.
2. Then read all the questions.
3. Read the passage again with the questions in mind, and mentally frame the answers.
4. Take the questions one by one and write down the answers.
5. Be brief and precise. Use your own words. Always remember that it is practice that makes one perfect.

Study the two specimen exercises and their answers below. Then try the thirteen succeeding practice exercises. The passages are longer than you are expected to handle. If you are accustomed to tackle long pieces of writing you will be able to take short ones in your stride.

Exercise 1

Read the following passage carefully, and answer the questions below it :

This is the age of the machine. Machines are everywhere — in the fields, in the factory, in the home, in the street, in the city, in the country, everywhere. To fly, it is not necessary to have wings; there are machines. To swim under the sea, it is not necessary to have gills; there are machines. To kill our fellow-men in overwhelming numbers, there are machines. Petrol machines alone provide ten times more power than all human beings in the world. In the busiest countries, each individual has six hundred human slaves in his machines.

What are the consequences of this abnormal power? Before the war, it looked as though it might be possible, for the first time in history, to provide food and clothing and shelter for the teeming population of the world — every man, woman and child. This would have been one of the greatest triumphs of science. And yet, if you remember, we saw the world crammed full of food and people hungry. Today the larders are bare and millions starving. That's the war, you would say. When the machines of peace once more begin to hum, are we going to see again more and more food, and people still hungry? For that's the way of science and the machine age — it produces the goods, it makes the goods, but avoids the consequences.

And is it not the machine age that gives us year by year more hours of leisure but fails to teach us how to use them? Gives us mechanical habits of mind and represses the spirit of adventure — except along machine-made lines? We will need all our creative powers to think our way out of the social problems to which science has led us.

- (i) Give a suitable title to the passage.
- (ii) Show how the machine is omnipresent.
- (iii) What was our hope before the war?
- (iv) What is the way of science?
- (v) What is the chief defect of the machine age?

Answers

(i) The Machine Age.

(ii) Our domestic, agricultural and industrial work is done by the machine. The machine enables us to fly, swim and fight wars. Petrol machines do most of the world's work. Thus the machine is omnipresent.

(iii) Before the war our hope was that science would feed, clothe and house every member of the vast population of the earth.

(iv) Science produces goods in great quantities. But it does not know how to deal with the economic consequences of this mass production. It shrieks its moral responsibilities.

(v) The chief defect of the machine age is that it does not teach us the right use of the leisure it gives us. It puts down our spirit of adventure, our creative powers. It makes us mechanical; creatures of lifeless routine.

Exercise 2

Human history is largely a record of faltering effort, of complacent surrender to circumstance. But the farther man emerged above the brute level, the greater became his capacity for fellowfeeling, co-operation, and compassion. He began to recognise that there is a distinction between good and evil; he acquired a conscience and discovered that it could rob him of peace of mind even when he had obtained what he thought he wanted. He came to feel that there was a power, not himself, which operated through him and which lay at the root of his most insatiable longings. He was troubled because he repeatedly had to deny the promptings of the inner voice in accommodating himself to the established requirements and routines of daily living. Most of the time he did accommodate; he surrendered to the immediate demands, until the still small voice became smaller and stiller.

Once in a while, however, there have appeared individuals who cut clean through the entangling webs of tradition, conventional standards, and prudence, and dared the impossible to the amazement of their contemporaries and the gratitude of posterity. These indomitable men and women, perceiving deeper values and swayed by higher motives than the prevailing ones, acted upon the assumption that the world was ready for these values and motives. They seized upon the future and lived as if the time had arrived when the ideal could become the actual. A Socrates, a St. Francis, a Gandhi, an Albert Schweitzer are indeed rarities. Few mortals have attained the breadth of vision or clarity of insight of a Condorcet, a Thomas Jefferson, a Theodore Parker, or a John Stuart Mill. But perhaps such figures can be interpreted as mutations in the human stock, indicative of the type of personality which may develop (altering, the institutions of society accordingly) if human evolution is not cut off midstream.

The real task ahead is not to create an industrial civilization but to create an ethical one. The ultimate rationale of civilization is the promotion of fuller, richer and more abundant life. If, instead of being devoted to this end, its resources are subverted to the gratification of the meaner impulses or to the destruction of life, then civilization becomes a predatory organism, a monstrous usurpation on man's part. And nature has a way of dealing with usurpers.

- (i) What is human history?
- (ii) What were the marks of man's progress?
- (iii) Mention the traits of the exceptional individual.

(iv) What is the real task before us?

(v) What would happen to us if we neglected it?

Answers

(i) Human history is an account of man's progress from the state of a brute to that of a civilized being. It tells us how man has reached his present state through stumbling and hesitating struggle. It also shows us how man has often bowed down, in a self-satisfied way, to the force of circumstance.

(ii) A feeling of brotherhood, joint effort, pity for the suffering — these were the marks of man's upward progress. Man began to know the difference between good and evil. He discovered moral conscience. He was uncomfortable when he could not obey the spiritual call of his inner voice.

(iii) The exceptional individual rebelled against the established ways of the world. He had far deeper values and higher motives than the ordinary individual. He was idealistic. He had the courage of his convictions. Socrates, St. Francis, Gandhi and Schweitzer are types of this individual.

(iv) Our real task is to create a moral civilization, not a manufacturing one. We have to pursue a spiritual goal, not a material one.

(v) We would be destroyed by the forces of our own civilization if we failed to give it a moral and spiritual turn.

PRACTICE EXERCISES

Read the following passages carefully and write answers to the questions that follow :

(1) Then the real nature of the jungle shows itself. Over great tracts there is no water for the animals to drink. Only the elephants remember the great rivers, which lie far away, and whose banks they left when the rains came; as soon as the south-west wind begins to blow, they make for the rivers again. But the deer and the pig have forgotten the rivers. In the water-holes the water has sunk too low for them to reach it on the slippery rocks; for days and nights they wander round the holes, stretching down their heads to the water, which they cannot touch. Many die of thirst and weakness around the water-holes. From time to time one, in his efforts to reach the water, slips, and falls into the muddy pool, and in the evening the leopard finds him an easy prey. The great herds of deer roam away, tortured by thirst, through the parched jungle. They smell the scent of water in the great wind that blows in from the sea. Day after day they wander away from the rivers into the wind, south towards the sea, stopping from time to time to raise their heads and snuff in the scent of water, which draws them on.

- (i) What is the real nature of the jungle?
- (ii) When do the elephants return to the rivers ?
- (iii) Why do the deer and the pig die?
- (iv) What makes the deer wander away from the rivers ?
- (v) How does the leopard find his prey?
- (vi) Explain 'parched jungle' or 'to make for the rivers'.
- (vii) Give opposites of : remember, low.
- (viii) Make adjectives from : wind, time.

(2) After a while Columbus went back to Spain to tell the King and Queen about his discovery. When Columbus sailed up to the city by the sea, the people in Spain cheered and rang bells and fired guns to show their joys. When Columbus came to the throne, the King and Queen made him sit down beside them. This was a great honour, because none is allowed to sit down when a King or Queen is in the room.

Columbus told them how he had sailed across the sea of darkness and at last found this beautiful country.

Columbus was happy now. Desiring to see more of the land, he sailed across the ocean three times. Once, while he was away, wicked men told the King and Queen lies about Columbus. Believing what the wicked men said, the King and Queen ordered the soldiers to put big iron chains on Columbus's hands and feet and send him back to Spain.

Poor Columbus ! He felt very sad. When the ship came to Spain and Columbus saw Queen Isabella, she soon found that he was a good man and that the stories about him were not true. She told the soldiers to take off his chains and said that she was sorry for the wrongs he had suffered.

- (i) What was the great honour done to Columbus?
- (ii) Why did Columbus sail across the ocean three times?
- (iii) Why was Columbus put in chains?
- (iv) Why did the Queen tell the soldiers to take off chains?
- (v) Give one word for : not true; three times.
- (vi) Make nouns from : sail; believe.
- (vii) Give opposites of : sad; honour.
- (viii) Use the following in your own sentences :
to take off; to suffer wrongs.

(3) It chanced that one day towards dusk, when I was wandering about this temple, for in its ruin it offered peculiar sensations that I found it curious to expose myself to, I was overtaken by a storm. I had seen the great dark clouds massed in the North-West and it had seemed to me that never again could the temple in the jungle be seen by me more mysteriously; but after a while I felt something strange in the air and looking up saw that the dark clouds were on a sudden charging down upon the forest. The rain came suddenly and then the thunder, not a

single peal but roll upon roll reverberating down the sky and lightning that blinded me, darting and slashing fiercely.

I was deafened and confused by the noise, and the lightning startled me. The rain fell not as in our temperate zone, but with an angry vehemence, in sheets, storming down as though the heavens were emptying themselves of flooded lakes. It seemed to fall with no blind unconscious force, but with a purpose and a malignancy which were, alas, but too human. I stood in a doorway, not a little frightened, and as the lightning tore the darkness like a veil I saw the jungle stretching endlessly before me, and it seemed to me that these great temples and their gods were insignificant before the fierce might of nature. Its power there was so manifest, spoke with so stern and insistent a voice, that it was easy to understand how man had devised his gods and built great temples to house them to serve as a screen between himself and the force that terrified and crushed him. For nature is the most powerful of all the gods.

(*An Eastern Journey* by W. S. Maugham)

- (a) What was the unexpected thing for the writer?
- (b) Describe after the writer the rain.
- (c) What is the impression of the writer about nature?
- (d) Explain (any two) :

(i) Roll upon roll reverberating down the sky.

(ii) darting and slashing fiercely.

(iii) angry vehemence.

(iv) blind unconscious force.

- (e) Give opposites (any three) :

(i) Strange (ii) emptying (iii) noise (iv) suddenly.

(4) Like every other instrument that man has invented, sport can be used for good or for evil purposes. Used well, it can teach endurance and courage, a sense of fair play and a respect for rules, co-ordinated effort and the subordination of personal interests to those of the group. Used badly, it can encourage personal vanity and group vanity, greedy desire for victory and hatred for rivals, an intolerant esprit de corps and contempt for people who are beyond a certain arbitrarily selected pale. In either case sport inculcates responsible co-operation; but when it is used badly the co-operation is for undesirable ends and the result upon the individual character is an increase of attachment; when it is used well, the character is modified in the direction of non-attachment. Sport can be either a preparation for war or, in some measure, a substitute for war; a trainer either of potential war-mongers or of potential peace-lovers; an educative influence forming either militarists or men who will be ready and able to apply the principles of pacifism in every activity of life. It is for us to choose which part the organized amusements of children and adults

shall play. In the dictatorial countries the choice has been made, consciously and without compromise. Sport there is definitely a preparation for war—doubly a preparation. It is used, first of all, to prepare children for the term of military slavery which they will have to serve when they come of age—to train them in habits of endurance, courage, and co-ordinated effort, and to cultivate that esprit de corps, that group-vanity and group-pride which are the very foundations of the character of a good soldier. In the second place, it is used as an instrument of nationalistic propaganda. Optimistic theorists count sport as a bond between nations. In the present state of nationalistic feeling it is only another cause of international misunderstanding. The battles waged on the football field and the race-track are merely preliminaries to, and even contributory causes of, more serious contests. In a world that has no common religion or philosophy of life, but where every national group practises its own private idolatry, international football matches and athletic contests can do almost nothing but harm.

('Ends and Means' by Aldous Huxley)

- (a) What benefits do we derive if sports are used for good purposes?
- (b) What are the possible dangers of sports being misused?
- (c) How do the dictatorial countries make their choice regarding sports?
- (d) How does the author view sports in the present state of nationalistic feelings?
- (e) Explain (any three) :
 - (i) Responsible co-operation,
 - (ii) Non-attachment,
 - (iii) War-mongers,
 - (iv) Preliminaries.
- (f) Give opposites (any four) :
 - (i) Courage, (ii) Vanity, (iii) Optimistic, (iv) Serious
 - (v) Dictatorial, (vi) Slavery.

(5) Has there ever been another case in which a leader in a successful struggle for political liberation has been a benefactor, not only to his own people but also to the nation from whose rule he has helped his own people to free themselves? Gandhiji made it impossible for the people of my country to go on ruling India, and at the same time he did this in a way that made it possible for the British to withdraw without irretrievable discredit or disgrace. I should say that Gandhiji's service to my country has been not much less great than his service to his own country. I do not think this is an exaggeration. It is comparatively easy to take possession of an empire, but it is fearfully difficult to give up possession when once it has been acquired. When a government meets with resistance, however legitimate morally, it is so easy for it to fall into trying to maintain its

authority by force; and, if once the struggle has taken a violent form, there is no happy way out for either party, and no creditable way either. for the ruling party at any rate. This has been one of the commonest tragedies of history. Gandhiji saved Britain, as well as India, from that, and he did it by inspiring the people of India to keep the struggle on a spiritual plane that was above the level of mere politics.

Non-violent revolution is, I should say, a characteristic Indian accomplishment. Already, since its success in settling the political issue between India and Britain, it has found a new field of action in India's domestic life. I am referring, of course, to the Bhoodan movement.

- (i) What, according to the writer, is unique about Gandhiji's leadership in India's struggle for freedom?
- (ii) What is the common tragedy of history referred to by the writer?
- (iii) How did Gandhiji save India and Britain from that common tragedy?
- (iv) What new field of action has the non-violent revolution found in India's domestic life?
- (v) (A) Explain any two of the following phrases :
 - (a) withdraw without disgrace,
 - (b) take possession of,
 - (c) fall into,
 - (d) give up.

(B) Suggest a suitable title for the passage.

(6) Scarcity is not created by war; it is a permanent characteristic of all human society and is the basis of the problem that faces, and always has faced, the human race whatever its form of organization. It springs from the fact that the material resources of the world are limited and that our ability to make use of those resources is even more limited by our ignorance. Everything that we need to satisfy our wants has to be derived finally from two sources — the natural resources that are available and the human ability to make use of them. As our knowledge grows and we increase our skill, we can exploit more and more of the opportunities that nature offers to us. The increase in communications, for example, has brought within our reach the resources of vast areas that were closed to us before; the development in scientific knowledge has made accessible many valuable minerals from depths below the earth's surface that could not be reached by earlier generations. Railways, steamships, and aircraft have vastly extended the 'neighbourhood' on whose resources we can draw, and our increasing skill — both of techniques and of organization — enables us to get more out of what we can reach. But whatever the rate of development may be, there is, at any time, a limit to the total of what can be produced. Here and now, there is only so much of the material resources of the world accessible to us and there are only so

many people capable of work and endowed with the capacities and skills that they have developed.

- (i) What, according to the writer, is the cause of scarcity?
- (ii) What are the two sources from which things necessary to satisfy our wants have to be derived finally?
- (iii) How can increasing knowledge and skill help us ?
- (iv) Why is there 'a limit to the total of what can be produced'?
- (v) (A) Explain any two of the following:
 - (a) mineral deposits,
 - (b) tap the resources,
 - (c) it springs from the fact,
 - (d) capable of work,(B) Suggest a suitable title for the passage.

(7) Fifty years after the death of Socrates, life in the Greek cities had lost some of its old greatness. At this time a strange-looking man could be seen in the streets of Athens. This was the philosopher Diogenes. He was very thin, with very few clothes and untidy hair. He had no home but at night he slept in a large tub. His only food was a small quantity of coarse bread. In summer he might be found rolling in burning sand, in winter clasping statues of old stone. All these peculiar things he did as a protest against the luxury and weakness, as a result of which the Greek cities were losing their strength.

Diogenes is not in the same rank as the great Greek philosophers. He made no contribution to the thought and wisdom of the world. But he had an independent character and mind and his life and teaching emphasised the need for simplicity and self-control at a time when the Greek cities needed such teaching. Macedonia, under Philip and his famous son Alexander, had conquered the Greek Cities. The young Alexander heard of Diogenes' independence of character and sharp wit and wanted to see him; but the old philosopher could not be bothered to pay visits to kings. Finally, Alexander came to visit Diogenes and found him basking in the sunshine outside his tub. The young conqueror waited for a greeting but the crusty old philosopher took no notice of him. At last Alexander introduced himself saying, "I am Alexander, the king." "And I am Diogenes the philosopher," came the answer in a tone of perfect equality. At his departure the king asked. "How can I serve you, Diogenes?" "You can stand out of my light !" was the famous reply.

- (a) Mention two of the peculiar things that Diogenes did. Why did he behave like this?
- (b) What qualities was Diogenes trying to teach the Greeks?
- (c) Who wanted to see Diogenes and why?
- (d) Why could Alexander do nothing for Diogenes?
- (e) Find words from the passage for the following :

- (i) rough and of poor quality.
- (ii) unusual.
- (iii) intelligence and quickness of mind.
- (iv) to enjoy warmth and light.

(8) In the pre-scientific world, power was God's. There was not much that man could do even in the most favourable circumstances, and the circumstances were liable to become unfavourable if men incurred the divine displeasure. This showed itself in earthquakes, pestilences, famines, and defeats in war. Since such events were frequent, it was obviously very easy to incur divine displeasure. Judging by the analogy of earthy monarchs, men decided that the thing most displeasing to the Deity is a lack of humility. If you wish to slip through life without disaster you must be meek; you must be aware of your defencelessness, and constantly ready to confess it. But the God before whom you humbled yourself was conceived in the likeness of man, so that the universe seemed human and warm and cozy like home if you are the youngest of a large family, painful at times, but never alien and incomprehensible.

In the scientific world, all this is different. It is not by prayer and humility that you cause things to go as you wish, but by acquiring a knowledge of natural laws. The power you acquire in this way is much greater and much more reliable than that formerly supposed to be acquired by prayer, because you never could tell whether your prayer would be favourably heard in heaven. The power of prayer, moreover, had recognised limits; it would have been impious to ask too much. But the power of science has no known limits. We are told that faith could remove mountains, But no one believed it; we are now told that the atomic bomb can remove mountains and everyone believes it.

- (i) What was the cause of earthquakes and famines according to the men in the pre-scientific world?
- (ii) Why was it felt necessary to be meek and humble?
- (iii) What is the difference between the power of prayer and the power of science?
- (iv) Explain the meanings of :

(a) Deity	(b) Pestilences
(c) Alien	(d) Impious
- (v) Give a suitable title to the passage.

(9) The male artist can believe whole-heartedly and with entire absorption in the value of what he is doing, can realize it as the one end of his being, the object for which his life was given him. He can believe that all experience, all relations with others, all emotions, are and must be subservient to this one aim; they can deepen for him the channels in which his art flows; they can reveal and illustrate to him the signi-

fiance of the world of which he is the interpreter. Such an aspiration can be a very high and holy thing; it can lead a man to live purely and labouriously, to make sacrifices, to endure hardness. But the altar on which the sacrifice is made, stands, when all is said and done, before the idol of self. But with women it is different. The deepest quality in their hearts is, one may gratefully say, an intense devotion to others, an unselfishness which is unconscious of itself; and thus their aim is to help, to encourage, the sympathize and their artistic gifts are subordinated to a deeper purpose, the desire of giving and serving. One with such a passion in the heart is incapable of believing art to be the deepest thing in the world; it is to such an one more like the lily which floats upwards, to bloom on the surface of some dim pool, a thing exquisitely fair and symbolical of mysteries but all growing out of the depths of life, and not a thing which is deeper and truer than life.

- (i) What can the male artist realize?
- (ii) What belief is possible for him?
- (iii) How does man's art enable him to live?
- (iv) What is the deepest feminine quality?
- (v) What is woman's attitude to art?

(10) The money our contemporary would spend on baths and central heating would have been spent in the past on marble staircases, a grand facade, frescoes, huge suites of gilded rooms, pictures, statues. Sixteenth century Popes lived in a discomfort that a modern bank manager would consider unbearable, but they had Raphael's frescoes, they had the Sistine Chapel, they had their galleries of ancient sculpture. Must we pity them for the absence from the Vatican of bathrooms, central heating, and smoking-room chairs? I am inclined to think that our present passion for comfort is a little exaggerated. Though I personally enjoy comfort, I have lived very happily in houses devoid of almost everything that Anglo-Saxons deem indispensable. Orientals and even South Europeans, who know not comfort and live very much as our ancestors lived centuries ago, seem to get on very well without our elaborate and costly apparatus of padded luxury. I am old-fashioned enough to believe in higher and lower things, and can see no point in material progress except in so far as it subserves thought. I like labour-saving devices, because they economise time and energy which may be devoted to mental labour. (But then I enjoy mental labour; there are plenty of people who detest it and who feel as much enthusiasm for automatic dish-washers and sewing-machines). I like rapid and easy transport, because by enlarging the world in which men can live it enlarges their minds. Comfort for me has a similar justification; it facilitates mental life. Discomfort handicaps thought; it is difficult when the body is cold and aching to use the mind. Comfort is a means to an end. The modern world seems to regard it as

an end in itself, an absolute good. One day, perhaps, the earth will have turned into one vast featherbed, with man's body dozing on top of it and his mind underneath, like Desdemona, smothered.

- (i) What would a rich man in the past have spent his money on?
- (ii) Why should we not pity the Popes of the sixteenth century ?
- (iii) What kind of material advancement does the author approve of?
- (iv) What makes comfort acceptable to the author?
- (v) Explain : "Comfort is a means to an end."

(11) It is generally the vulgar who are dazzled by the victories of a blood-thirsty warrior. The sane and the civilized are impressed by the works of wise men and philosophers.

The victory of a warrior is confined to the place of his activity and also to a limited number of men. Then he is obeyed only by those whom he has subjugated. Finally, he always lives under *the penumbra of a rebellion*. Not so the man of letters. His *ideas have wings* and cross the barriers of mountains and seas. They influence millions of men who adore him and love him. Millions of men unknown to the masters have been forced into a willing submission to the mind of a Plato or a Confucius. Their kingdoms do not begin to crumble after their deaths. On the contrary, an Aristotle comes to reconstruct them on still firmer grounds.

Warriors only sojourn in 'this battered Caravansera' for a while and leave it, while departing, in a more dilapidated condition. Their monuments are the symbols of greed and avarice, cruelty and callousness. Writers and thinkers, on the contrary, give a livelier look to this world by their good and beneficent ideas. The Bible or the Geeta is a monument of grace and kindness, love and wisdom. No mother has ever cursed a Shakespeare or a Kalidas for the bereavement of her son. In fact, she has, unknowingly and silently, blessed his soul for making a civilized man of her son.

The progress of the human race is made not by brute force and animal strength. It is made by ideas and the art of persuasion. It is a Rousseau or a Ramdas that paves the way for a French or a Maratha Revolution. In fact, a revolution takes place in the minds of men and not on the map of a country. Writers and thinkers are the motivating force of a revolution. A warrior only executes what the thinker points out. Let us remember that writers and philosophers are the brain of humanity while warriors are its arms.

- (i) Bring out the difference between the vulgar and the sane.
- (ii) Describe the warrior's victory.
- (iii) In what ways does a man of letters differ from a swordsman?
- (iv) What do the monuments of warriors and writers symbolise ?
- (v) What are the factors responsible for human progress?

(October, 1977)

(12) Ariosto tells a pretty story of a fairy, who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were for ever excluded from participation in the blessings she bestowed. But to those who, in spite of her *loathsome* aspect pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war. Such a spirit is Liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory!

There is only one cure, for the evils which newly-acquired freedom produces; and that cure is freedom. When a prisoner first leaves his cell, he cannot hear the light of day; he is unable to discriminate colours or recognise faces. But the remedy is, not to remand him into his dungeon but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and *bewilder* nations which have become half-blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And at length a system of justice and order is educed out of the chaos.

- (i) What is the purpose of this story?
- (ii) What form does the spirit of liberty at times take and what does she do then?
- (iii) Narrate the anecdote of a prisoner.
- (iv) Point out the remedy suggested by the author along with his further comment.
- (v) Explain what the author means by 'chaos'.
- (vi) Explain the words italicised. (March, 1978)

(13) Mr. Price, the antique dealer; lived alone in a small flat above his shop. Because of the many valuable articles which he kept on the premises, he was always afraid that one night someone would break in and rob him. Years before when he had first come to live there, he had shutters fitted to all the ground floor windows and strong locks put on all the doors. In addition he locked up most of his valuable articles in a cupboard which he had, had specially made for this purpose. But inspite of these precautions, he never felt safe, particularly when he had a lot of money in the flat after a good day's business.

One Sunday night, when he counted his money after closing the shop, he found that he had taken nearly two hundred pounds that day. This was exceptionally large sum and the thought of keeping it in the house made him feel very nervous. He knew that it would be better to take it to his son's house, where there was a small safe, but it was a foggy evening and his son lived on the other side of town. In the end, he took the money with him to his bedroom, put it in the pocket of one of his overcoats and locked the wardrobe door. He put the key under his pillow and went to bed. Mr. Price lay awake for a long time, wondering if his money was really safe, and it was well after midnight before he fell asleep. Almost immediately, or so it seemed, he was woken up by the loud ringing of the shop bell. He sat up in bed. Could he have been dreaming? Surely, he thought, no one could want to see at this hour of the night. The doorbell rang again, echoing through, the silent house. He could not help thinking of a story he had read about a man who had been attacked and robbed when he went to answer the door at night. Once again the doorbell rang more persistently this time.

Mr. Price got out of his bed and went across to the window. The fog had cleared slightly. He opened the window and looked out. He could just make out the shadowy figures of a man standing on the pavement below. "What do you want?" Mr. Price called out in a nervous voice. The figure stepped back until it was standing under the street lamp. It was a policeman. "Sorry to disturb you, Sir," said the policeman, "but there is light on in your shop. I think you have forgotten to turn it off."

- (a) What precautions, had Mr. Price taken to prevent anyone from breaking into his shop?
- (b) On Saturday how much money did he make?
- (c) Why didn't Mr. Price take the money to his son's house?
- (d) Where did he keep the money that night?
- (e) When he heard the doorbell, what story came to his mind?
- (f) Why did the policeman disturb Mr. Price? (March, 1977)

4. PRECIS

"Precis" is a French word meaning "summary". It is a compression or condensation of a long passage. The following examples will make it clear :

1. It is a truth universally acknowledged that a single man in possession of a good fortune must be in want of a wife. That a rich bachelor should want to marry is wellknown.

2. His immortal spirit deserted its transitory earthly tenement and migrated to the Elysian Fields : He died.

3. He paid prompt and unquestioning obedience to the terrestrial gravitational attraction by the physical act of translating his vertical position or situation into its horizontal counterpart: He fell down.

4. I shall be constrained to compel you to propel your corporeal form out of this apartment at a high rate of speed with the potent and efficacious instrumentality of my pedal extremities: I shall kick you out.

Note these suggestions :

1. Read the passage with care.
2. Take in its significance.
3. Underline its key points.
4. Cut out illustrations, repetitions and anything else you consider superfluous.
5. Summarise the key points in your own words.
6. Change the direct construction, if any, into the indirect one. If the writing is in the autobiographical form, the same form can be retained in the precis.
7. Let the length of your summary be about one-third that of the set passage. If the given passage has 600 words, your precis must have about 200.
8. Give a suitable title.

Now two specimen exercises and ten practice ones follow.

Exercise 1

Reduce the following passage to about one-third its length, and give it a suitable title :

That punctual servant of all work, the sun, had just risen, and begun to strike a light on the morning of the thirteenth of May, one thousand eight hundred and twenty-seven, when Mr. Samuel Pickwick burst like another sun from his slumbers, threw open his chamber-window, and looked out upon the world beneath. Goswell Street was at his feet, Goswell Street was on his right hand as far as the eye could reach, Goswell Street extended on his left; and the opposite side of Goswell Street was over the way. "Such," thought Mr. Pickwick, "are the narrow views of those philosophers who, content with examining the things that lie before them, look not to the truths which are hidden beyond. As well might I be content to gaze on Goswell Street for ever, without one effort to penetrate to the hidden countries which on every side surround it." And having given vent to this beautiful reflection, Mr. Pickwick proceeded to put himself into his clothes, and his clothes into his portmanteau. Great men

are seldom over-scrupulous in the arrangement of their attire; the operation of shaving, dressing, and coffee-imbibing was soon performed; and in another hour. Mr. Pickwick, with his portmanteau in his hand, his telescope in his great-coat pocket, and his notebook in his waistcoat, ready for the reception of any discoveries worth being noted down, had arrived at the coach stand in St. Martin's-le-Grand.

Precis

Mr. Pickwick Starts Out

It was the 13th of May, 1827. The time was that of sunrise. Mr. Samuel Pickwick got up. He opened his chamber-window and looked out. Goswell Street stretched out to his right, left, and in front of him. He thought about the limited views of narrow-minded philosophers. He compared their short-sightedness to his own if he rested satisfied with his restricted view of Goswell Street. Then he packed his clothes, shaved, dressed and had his coffee. Equipped with his telescope and note-book, portmanteau in hand, he came to the St. Martin's-le-Grand coach-stand.

Exercise 2

We must not take too seriously, then, the war-hysteria of the present time; let us think of things in their proper historical perspective and try to realize what science has actually done. Who would like to think of disease as due to evil spirits? Who wants hundreds of women to die in childbirth of puerperal fever as they did before Pasteur? Who would like to return to surgery before the days of anaesthetics and antiseptics? Who would abolish the transport and machinery by which fresh and healthy food is brought to us cheaply from the ends of the earth? Who that goes on a long journey would like to return to an age when it might be months before he could hear of friends at home? Who indeed, in days to come, would altogether be happy to return to 1936, when one-eighth of all the deaths are due to cancer, and common prejudice against scientific methods of producing immunity still permits diphtheria to kill many hundreds of children annually? Are the inhuman uses to which science can be put by non-scientific people to be held in objection to innumerable humane things which science has done, or might do — anyone can think of them — for the betterment, the greater health and happiness and wisdom of men?

I said intentionally and provocatively, "by non-scientific people," after all, it is government by Parliament or dictator which decides on the use or abuse of any particular discovery, and the number of Dictators or Prime Ministers, or even Members of Parliament, who have acquaintance with science, is still — to put it mildly — insignificant. You cannot blame the inventor of safety matches if a naughty boy uses one to set fire to a haystack.

Precis**The Achievement of Science**

We must ignore the present war-excitement. The achievement of science must command our attention. No one wants anymore the old-time superstitious conception of disease, fatal child-births, painful and death-dealing surgery, and absence of good transport and communications. Good cheap food must go to the ends of the earth. However far we go, we must be able to get news from our dear ones. We don't want anti-science prejudice to rule and cause deaths due to cancer and diphtheria. The cruel and destructive use of science by non-scientific people cannot be held up against the countless blessings of science.

PRACTICE EXERCISES**PRECIS****1**

Everything in nature except man acts as it does, because it is its nature so to act. It is, therefore, pointless to argue whether it is right to act as it does; pointless to exhort it to act differently. We do not say of a stone that it ought to go uphill, or blame a tiger for tearing its prey. When, however, we consider a human being, we can say not only 'this is what he is like,' but also, 'that is what he ought to be like.' Man, in other words, and man alone, can be judged morally. What is the reason for this distinction between man and nature? It is to be found in the fact that man has a sense of right and wrong, so that, whatever he may in fact do, we recognize that he ought to do what is right and eschew what is wrong : we recognize also that whatever he may in fact do, he is free to do what is right and eschew what is wrong. Man is thus set apart from everything else in nature by virtue of the fact that he is a free moral agent. Many would attribute this unique moral nature of man to the fact that he possesses or is an immortal soul made in the image of his Creator. It is not, however, necessary to add this conclusion.

(B. U. 1969)

2

The cinema is a very valuable asset to educationists in imparting knowledge. The film companies from time to time produce historical pictures, and these pictures are of great assistance to the teacher of history. A couple of hours spent in the company of historical personages dressed in the proper dress of the period can teach us far more than we can learn from a whole week's study of an historical textbook. Even some of Shakespeare's dramas have been filmed, and we thereby gain a much better idea of the play than would be possible from a casual reading of it.

But of far greater importance is the use of the film in the teaching of science and industry. There are educational film companies which devote their time to the filming of the habits and customs of animals, insects, fishes, germs, and numerous other branches of scientific life. We can see the hatching of the eggs of fish and their gradual development into large fishes; we can watch the unceasing activity of many kinds of germs and their effect on water, milk or blood. All these actions and movements are greatly magnified on the screen. Such pictures are intensely interesting, and are a very great help in the cause of education.

(B. U. 1969)

3

There is no want of desire on the part of most persons at this day to arrive at the result of self-culture, but there is a great aversion to pay the necessary price for it, namely, hard work. Dr. Johnson held that "impatience of study was the mental disease of the present generation"; and the remark still holds true. We may not believe that there is a royal road to learning, but we seem to believe very firmly in a 'popular' one. In education, we invent labour-saving processes, seek short cuts to science, learn French and Latin 'in twelve lessons', or 'without a master'. We resemble the lady of fashion, who engaged a master to teach her a language on condition that he did not plague her with verbs and participles. We get our smattering of science in the same way; we learn Chemistry by listening to a short course of lectures enlivened by experiments, and when we have inhaled laughing gas, seen green water turned to red, and phosphorus burnt in oxygen, we have got our smattering, of which the most that can be said is that, though it may be better than nothing, it is yet good for nothing. Thus we often imagine we are being educated while we are only being amused.

(B. U. 1968)

4

The humblest kind of practical skill and rule-of-thumb knowledge is a rudiment of science provided it springs from genuine acquaintance with the facts of a case and embodies rules which anybody can apply. Otherwise, it is a sham science. If a fisherman believes and acts on the belief that certain kinds of fish bite better on the flood than on the ebbtide, that is the beginning of science, provided he and his friends have taken pains to observe the difference in the behaviour of the fish. But, if the fisherman acts on the belief that meeting a pig on the way down to his boat brings bad luck, so that he refuses to go out fishing after the encounter, that is not science, but is, in fact, the kind of attitude science is concerned to eradicate.

In the pursuit of arts, experience is sought and tested only so far as it appears to be directly advantageous for some purpose. In the pursuit of science, experience is sought for its own sake, for no purpose other

than discovering facts. To produce science, truth must be sought first because it is true; not because it is useful. The true is useful only because it is true : those who invert the order and assume that, because something is useful, it will be true, are likely to fail to achieve the useful.

(B. U. 1970)

5

People who have been trained from an early age to work hard and to strive for efficiency often become incapable of relaxing. They are not only unhappy if they have nothing to do; they are just unable to sit doing nothing. If they have nothing else to do, they do a crossword or puzzle over a detective-story. They smoke to keep their restless nerves occupied. They know only two state -- energetic activity and sleep. There is nothing in between.

On the other hand, people who have been brought up to relax happily and to enjoy having nothing to do sometimes find it difficult to get down to a job of really hard and sustained work if this becomes necessary. Look at one of these people arriving at his office in the morning. He sits down slowly at his desk and stares at the wall ahead of him for a full ten minutes, with a faraway look in his eyes. Then he takes out a cigarette, lights it slowly and smokes it as in a dream. After that, he takes a file from the tray on his desk, places it in front of him and then goes back to his contemplation of the wall before him for another ten minutes. Finally, he opens the file and his day's work begins. But it is interrupted at every opportunity -- for tea, or for another smoke, or just to stare at that wall again. The only time his motions are rapid is when he is eating.

(B. U. 1970)

6

Most people, when asked what spiritual quality is needed to rebuild civilisation, will reply 'Love'. Men must love one another, they say; nations must do likewise, and then the series of cataclysms which is threatening to destroy us will be checked.

Respectfully but firmly, I disagree. Love is a great force in private life; it is indeed the greatest of all things : but love in public affairs does not work. It has been tried again and again by the Christian civilisations of the Middle Ages, and also by the French Revolution, a secular movement which reasserted the Brotherhood of Man. And it has always failed. The idea that nations should love one another, or that a man in Portugal should love a man in Peru of whom he has never heard -- it is absurd, unreal, dangerous. It leads us into perilous and vague sentimentalism. The fact is we can only love what we know personally. We cannot know much. In public affairs, in the rebuilding of civilisation, something much less dramatic and emotional is needed, namely, tolerance.

This is the only quality which will enable different races and classes and interests to settle down together to the work of reconstruction.

(B. U. 1968)

7

Urban children whose parents are not rich have certain needs, physical and psychological, which cannot be satisfied at home. The first of these is light and air. The second need is proper diet. This is not expensive and could in theory be supplied at home, but in practice this is impossible owing to lack of knowledge and culinary conservatism. The third need is space in which to romp and play. The children of the very poor find this in the street, but others are forbidden to do so. And in any case the street is not the best place for play. The fourth need is noise. It is cruel to a child to forbid him to make a noise, but in most homes several noisy children at once can make life intolerable for the grown-ups. The fifth need is the companionship of other children of about the same age, a need which begins towards the end of the second year, and rapidly increases. The sixth need is escape from parental interest; this is a more important factor where the well-to-do are concerned than it is with the poorer classes, in which mothers are usually too busy to do as much harm to their children as middle-class mothers do by constant observation, however intelligent and benevolent. The seventh need is an environment containing appropriate amusements, but artificially safe, i.e. without such things as stone steps or sharp corners or valuable fragile objects. Children deprived of all these needs until the age of six are likely to be sickly, unenterprising and nervous.

(B. U. 1971)

8

We find that the progress of science has enormously increased man's power over the forces of nature. Is it a good thing that man's power over the forces of nature should be increased? That surely depends on the manner in which this power is used, and this depends again on the moral nature of man. When we observe, as we may truly observe, especially at the present time, that of all the single applications which man has made of science, the most extensive and perhaps the most efficient is that of devising implements for destroying his brother man it is at least permissible to raise the question whether the progress of science has contributed on the whole to the progress of humanity. Had it not been for the progress of science, which has enormously increased the wealth of the world, it is doubtful if this war, which is mainly a war about wealth, would have taken place at all. Or if a war had broken out, it would not have involved the appalling destruction of human life and property we are now witnessing — such that, within a space of two years, about six million human beings have been killed, thirty-five millions wounded, and wealth destroyed to the extent of about fifteen thousand millions sterling

—though some say it is very much more. Science taught us to make this wealth : science has also taught us how to destroy it. When one thinks of how much of this is attributable to the progress of science. I say it is permissible to raise the question whether man is a being who can safely be entrusted with that control over the forces of nature which science gives him. What if he uses this power, as he plainly can do, for his own undoing? To ask this, as we can hardly help asking, is to transfer the question of scientific progress into the sphere of morality. It is conceivable that the progress of science might involve for us no progress at all. It might be, and some have feared that it may become, a step towards the self-destruction of the human race.

(B. U. 1971)

9

During my childhood days, and the ten years I spent at school and again while I was working in Bengal, and later between the two world wars, I spent all my holidays and leave in the jungles in and around Kala-dhungi. If during those years I did not absorb as much jungle lore as I might have done, the fault is mine, for I had ample opportunities of doing so. Opportunities which will never be enjoyed by another, for pressure of population has brought under cultivation large areas on which in my time game wandered at will; while standardization of forests with all the evils it brings in its train for wild life, has resulted in the total destruction of the trees that bore the flowers and the fruit, the birds and animals lived on. One result of this destruction, which in my opinion was quite unnecessary, has been to drive millions of monkeys out of the forests on to cultivated land, presenting the Government with a problem which they are finding it difficult to deal with owing to the religious prejudices of population, who look on monkeys as sacred animals. A day will come when this problem will have to be faced, and the lot of those who have to face it will not be an enviable one, for in the United Provinces alone, the monkey population — in my opinion — is not less than ten million, and ten million monkeys living on crops and garden fruit present a very major problem.

(B. U. 1967)

10

Many of us, I expect, are a little weary of being reminded of Burke's saying that eternal vigilance is the price of liberty. It is, of course, true, but we need to know what we have to guard against and whence the threat to it comes. The first thought that comes to me is the very simple one that liberty is built on peace and can have no other foundation. Our free government, as we enjoy it, is the substitution of Law for Force, of argument for physical strife. It is an achievement of many centuries; it rests on the belief that free discussion is the likeliest way of doing justice and

reaching sensible conclusions about policy. But it has rules of its own which must be observed. It requires tolerance and mutual forbearance. It requires that minorities shall submit for the time being, when they are outvoted in Parliament; and be content to work for a future in which they will have made their views prevail by reason and argument. If any of these assumptions fail, if our feelings become literally too strong for words, if minorities will not submit, and fly from words to blows, or if majorities so abuse their power as to drive minorities to physical resistance, then it is all up with liberty. Whichever party is physically the stronger will and must crush its opponents. The revolutionary inscribes Liberty on his banner, but if he succeeds he is bound to become a dictator.

(B. U. 1967)

5. FIGURES OF SPEECH

The poet often departs from the usual way we put things. That is to say, he has recourse to figures of speech. A figure of speech is an unusual kind of expression designed to lend power and variety to the poet's matter and manner. Let us consider the figures of speech most often to be found in Poetry.

Simile : We have here a comparison between two dissimilar things with some common attribute :

O my love is like a red, red rose.

Metaphor : This is an implied simile that is to say, the two objects compared are identified with each other, and the comparison is thus implied or left understood :

Life is a tale told by an idiot.

Personification : When lifeless things and airy abstractions are treated as having human traits the figure of speech is personification :

Victory crowns the just.

Apostrophe : This is an address to an object, an idea, or a person.

Ethereal minstrel ! pilgrim of the sky !

Hyperbole : This is an exaggeration or an overstatement to achieve emphasis :

Most near, most dear, most loved and most far,

Under the window where I often found her

Sitting as huge as Asia, seismic with laughter.

Antithesis : There is here a striking contrast in words or statements :

And fools, who came to scoff, remained to pray.

Climax : This is an ascending order of ideas :

I came, I saw, I conquered.

Anticlimax or **Bathos** : Here we find a descending order :

The soldier fights for glory, and a shilling a day.

Exclamation : This is a statement expressing wonder or surprise :

How are the mighty fallen !

Aposiopesis : An incomplete statement indirectly accentuating a fact :

He left his friend in his hour of need. He was-but let that pass.

Euphemism : A nice way of putting a bad thing :

Discord fell over the music of his soul (he went mad).

Interrogation or a **Rhetorical Question** : A question which implies its answer or spotlights a fact.

Can a leopard charge its spots ?

Periphrasis or **Circumlocution** : A roundabout and involved way of presenting something quite simple :

His spirit deserted its earthly habitation. (He died).

Epigram : A short striking statement :

Art lies in concealing art.

Irony or **Sarcasm** : A statement meaning quite the opposite of what it says :

God made him, and therefore let him pass for a man.

Pun : A play upon words :

What is mind? no matter; what is matter? never mind.

Innuendo : A subtle dig :

Statistics is a great thing. By means of it you can even prove that statistics is correct.

Paradox : A self-contradictory yet true statement :

Liberty, too, must be limited in order to be possessed.

Oxymoron : Imposition of two contradictory qualities on the same object:

The wisest fool in Christendom.

Litotes : An understatement or suggestion of an affirmative by means of a negative :

He is no novice at cricket. (He is an expert in cricket).

Transferred Epithet : This is an epithet which is transferred from its rightful word to another closely related :

He spent many anxious days.

Metonymy : Generally speaking, signifying an object something is associated with :

- (a) The Throne must come to dust. (Symbol, Throne, for the thing, symbolized, a king.)
- (b) Socrates drank the fatal cup. (The container, cup, for the thing contained, poison.)
- (c) The pen is mightier than sword. (The instrument, pen, sword, for the agent, writer, soldier.)
- (d) Have you read Shakespeare? (The author, Shakespeare, for his works.)
- (e) Farewell, my Love ! (The passion, love, for the object beloved.)
- (f) Swiftly flies the feathered death. (The effect, death, for the cause, the arrow.)

(g) These are all the enemy's bullets. (Cause, bullets, for the effect, dead soldiers.)

Synecdoche : One thing standing for another :

- (a) All hands to the pump. (Part, hands, for the whole, men.)
- (b) India has won the test. (Whole, India, for the part, Indian team.)
- (c) He is the Newton of my class. (An individual for a class.)
- (d) The caveman in him came out. (Concrete, caveman, for the abstract, savagery.)
- (e) All the quality attended the show. (Abstract, quality, for the concrete, highborn people.)
- (f) The lead will bring the tiger down. (Material, lead, for the thing made, bullet.)

Fable : An imaginary story with a moral such as that of the hare and the tortoise which illustrates the saying that slow and steady wins the race.

Allegory : A narrative with two meanings—a literal meaning and an implied one. Addison's "The Vision of Mirza" is an allegorical tale.

Parable : A fictitious account illustrating a moral lesson :

The Bible is full of parables !

Alliteration : Sound-repetition :

Round and round the rugged rock the ragged rascals ran.

Onomatopoeia : Sound echoing sense :

The tintinabulation of a bell.

Your ability to appraise a poem critically is ordinarily judged by the way you answer questions below a given poem. Let us have two specimen exercises and a dozen practice ones.

Exercises

Recognize and explain the figures of speech :

- (1) The murmurous haunt of flies on summer eves.
- (2) Apt alliterations artful aid.
- (3) Not on thy sole, on thy soul, harsh Jew.
- (4) Is life worth living ? That depends upon the liver.
- (5) The thunder roared and the lighting crashed.
- (6) Full fathom five thy father lies.
- (7) It is foolish to waste our time uselessly.
- (8) The ploughman homeward plods his weary way.
- (9) Let us join it together.
- (10) The beetle wheels his droning flight.
- (11) She wept oceans of tears.
- (12) I die, I faint, I fail.
- (13) Eternity cannot efface the impression.

- (14) O what a fall was there, my countrymen !
 - (15) He came, he saw, he conquered.
 - (16) Who is here so base that would be a bondman?
 - (17) Deep sang unto deep.
 - (18) He gave the man a few coppers.
 - (19) Youth is thoughtless.
 - (20) Sceptre and crown must tumble down.
 - (21) A Daniel come to judgement.
 - (22) All hands to the pump.
 - (23) I hate the viceroy, I love the man.
 - (24) We have read Milton.
 - (25) I can assure you he is no fool.
 - (26) Discord fell upon the music of his soul.
 - (27) This tea isn't bad.
 - (28) You are telling me a fairy-tale.
 - (29) He is always idly busy.
 - (30) Thanks, proud peacock, for thy lovely song.
 - (31) Parting is such sweet sorrow.
 - (32) Sweet are the uses of adversity.
 - (33) Fools rush in where angles fear to tread.
 - (34) The part is greater than the whole.
 - (35) Hasten slowly.
 - (36) God made him, therefore, let him pass for a man.
 - (37) The outlook is by no means cheerless.
 - (38) A favourite has no friend.
 - (39) Man proposes, God disposes.
 - (40) Milton ! thou shouldst be living at this hour.
 - (41) To err is human, to forgive divine.
 - (42) Sweet Thames ! run softly, till I and my song.
 - (43) Let not Ambition mock their useful toil.
 - (44) Infancy is the dawn of life.
 - (45) Anxiety is sitting on his face.
 - (46) Idleness is the rust of the soul.
 - (47) The Assyrian came down like a wolf on the fold.
 - (48) I wandered lonely as a cloud.
 - (49) The lordly lion leaves his lonely lair.
 - (50) Trade follows the flag.
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6. GRAMMAR & AIDS TO VOCABULARY

1. CORRECT USAGE

In the following pairs, sentence (a) is incorrect; sentence (b) is correct :

1. (a) Abraham Lincoln was not only the maker of a nation but of a civilization.
(b) Abraham Lincoln was the maker not only of a nation but also of a civilization.
2. (a) Whom do you think the tallest of the two?
(b) Whom do you think the taller of the two?
3. (a) He is more brighter than his brother.
(b) He is brighter than his brother.
4. (a) You must be as attentive to rest and recreation as to any activity of your life.
(b) You must be as attentive to rest and recreation as to any other activity of your life.
5. (a) Our only friend were the stars.
(b) Our only friend was the stars.
6. (a) The town will all its people were lost in the earthquake.
(b) The town with all its people was lost in the earthquake.
7. (a) She is one of those who cannot say what she means.
(b) She is one of those who cannot say what they mean.
8. (a) Of Maya and Meeta, the former is the most talkative.
(b) Of Maya and Meeta the former is the more talkative.
9. (a) Chitra has not and will never buy that purse.
(b) Chitra has not bought, and will never buy, that purse.
10. (a) I will probably see her tomorrow.
(b) I shall probably see her tomorrow.
11. (a) We are much happy. All our First Year students passed away this year.
(b) We are very happy. All our First Year students passed this year.
12. (a) Students have to give their examinations in the hottest season.
(b) Students have to take their examinations in the hottest season.
13. (a) Some colleges take more examinations than necessary.
(b) Some colleges give more examinations than necessary.
14. (a) That innocent man must not be hung.
(b) That innocent man must not be hanged.
15. (a) Neither of those six girls has any common sense.
(b) None of those six girls has any common sense.

16. (a) Either his brother or his father have written this essay.
(b) Either his brother or his father has written this essay.
17. (a) She is lovelier than either of her eleven sisters.
(b) She is lovelier than any of her eleven sisters.
18. (a) I laid down under the shade of a tree.
(b) I lay down under the shade of a tree.
19. (a) He only broke his leg yesterday.
(b) He broke his leg only yesterday.
20. (a) Those kind of mischiefs must be punished.
(b) That kind of mischief must be punished.
21. (a) While waiting on the foot-path, a bootpolish-boy blackened the absentminded man's face.
(b) While the absentminded man was waiting on the footpath, a bootpolish-boy blackened his face.
22. (a) Between you and I, none of us are right.
(b) Between you and me, neither of us is right.
23. (a) Except he, all passed.
(b) Except him, all passed.
24. (a) Who is that letter from?
(b) From whom is that letter ?
25. (a) He is neither a fool or a madman.
(b) He is neither a fool nor a madman.
26. (a) You must learn to quickly do your exercises.
(b) You must learn to do your exercises quickly.
27. (a) Good deeds are more preferable than good words.
(b) Good deeds are preferable to good words.
28. (a) The reasons of his success are as follow.
(b) The reasons of his success are as follows.
29. (a) Do you like Minakshi always talking?
(b) Do you like Minakshi's talking always?
30. (a) He stopped me going.
(b) He stopped me from going.
31. (a) Having climbed the hill, a fine view was obtained.
(b) Having climbed the hill, he (or she or they) obtained a fine view.
32. (a) The two first students of the class are listening to the transistor instead of the professor.
(b) The first two students of the class are listening in to the transistor instead of to the professor.
33. (a) Hardly had the notice for the holiday come than the students rushed out of the class.
(b) Hardly had the notice for the holiday come when the students rushed out of the class-room.

34. (a) I cannot help but sing loudly.
(b) I cannot help singing loudly.
35. (a) Do not talk loudly like Mandarmala does.
(b) Do not talk loudly as Mandarmala does.
36. (a) She is more cleverer and superior than her brother.
(b) She is cleverer than and superior to her brother.
37. (a) The lion is stronger than any animal.
(b) The lion is stronger than any other animal.
38. (a) What kind of an idiot is he ?
(b) What kind of idiot is he?
39. (a) You cannot leave the class-room without your professor permits you to do so.
(b) You cannot leave the class-room unless your professor permits you to do so.
40. (a) He seldom or ever does his lessons.
(b) He seldom if ever (or never) does his lessons.
41. (a) While going along the sea-shore, a ten-rupee note was found.
(b) While going along the sea-shore, he (or she or they) found a ten-rupee note.
42. (a) One should mind his own business.
(b) One should mind one's own business.
43. (a) I am studying in this college since two years.
(b) I have been studying in this college for the last two years.
44. (a) The jury is divided in its verdict.
(b) The jury are divided in their verdict.
45. (a) The college has class-rooms for students one hundred feet long and seventy-five feet broad.
(b) The college has class-rooms, each one hundred feet long and seventy-five feet broad, for students.
46. (a) That you may have it.
(b) You may have it. Or, You may have that.
47. (a) How many poetries have you done?
(b) How many poems have you done?
48. (a) Matheran has beautiful sceneries.
(b) Matheran has beautiful scenery.
49. (a) The government are united in their policies.
(b) The government is united in its policies.
50. (a) This is the house where lives the Income-tax officer made of cement-concrete and steel.
(b) This is the house, made of cement-concrete and steel, where lives the Income-tax officer.
51. (a) This is the table which I bought for my fahter-in-law with finely carved legs.

- (b) This is the table with finely carved legs which I bought for my father-in-law.
52. (a) Time and tide wait for no man.
(b) Time and tide waits for no man.
53. (a) I want an ayah for my baby about forty years old.
(b) I want an ayah about forty years old for my baby.
54. (a) They availed of the chance with great pleasure.
(b) They availed themselves of the chance with great pleasure.
55. (a) You must return back this book by next Sunday.
(b) You must return this book by next Sunday.
56. (a) Why you are not keep quite?
(b) Why are you not keeping quiet ?
57. (a) My brother has went foreign.
(b) My brother has gone abroad.
58. (a) He is superior than his brother in politeness.
(b) He is superior to his brother in politeness.
59. (a) Bombay is dirtier than any city in India.
(b) Bombay is dirtier than any other city in India.
60. (a) This lines speak Pahom in Tolstoy's how much land does a man need.
(b) Pahom says this in Tolstoy's "How Much Land Does a Man Need ?"
61. (a) Thanks very much.
(b) Thank you very much.
62. (a) No man has been more non-violent than Gandhiji.
(b) No other men has been more non-violent than Gandhiji.
63. (a) The two sisters talked with one another.
(b) The two sisters talked with each other.
64. (a) The four men blamed each other.
(b) The four men blamed one another.
65. (a) His manners are nice.
(b) His manners is nice.

Exercises

Correct the following :

- (1) Those boys are sillier and inferior than their sisters.
- (2) He promised to promptly do the job.
- (3) One must not boast of his success.
- (4) He visited the tomb where a great king lay buried in his holidays.
- (5) Having read the chapter, the novel was put aside.
- (6) It was while having a party that the knife of the killer killed the guest.
- (7) He was of great wisdom or even greater than his uncle.
- (8) I never remember to have met anyone like him.

- (9) He was not only the builder of a city but of a country.
 - (10) I saw a cow grazing through the window.
 - (11) My neighbour is more quarrelsome than me.
 - (12) The crops in this field are finer than last year.
 - (13) The lawyer could not help but think that the judge was wrong.
 - (14) My house is larger than any in my locality.
 - (15) The shopman sold many paper and pens.
 - (16) This order may and ought to be obeyed.
 - (17) Running through the rain, the weather became stormy.
 - (18) The teacher neither punished me nor my brother.
 - (19) You must avail the golden opportunity.
 - (20) This is one of the best book I have read.
 - (21) The streets of Calcutta are dirtier than Bombay.
 - (22) My father asked me that how I had fared at the exam.
 - (23) Every women have their problems.
 - (24) No sooner he had heard the news then he rang up his friend.
 - (25) Tea is as good if not better than coffee.
 - (26) Hardly had the sun arisen than the fog dispersed.
 - (27) She has been absent from college since six weeks.
 - (28) What is the good of you coming to me now ?
 - (29) Please except my apologies for my late arrival.
 - (30) Ganga is holiest river in India.
 - (31) The secretary and the treasurer has run away.
 - (32) Death is more preferable than dishonour.
 - (33) I do not like those kind of shoes.
 - (34) Of the two houses I think the small one is the best.
 - (35) Here are two alternatives, choose any.
 - (36) Who is that telegram from?
 - (37) I had no idea it was him who made mischief.
 - (38) The fleet are under orders to stop.
 - (39) Nothing but serious books interest him.
 - (40) Neither he nor I are right.
-

2. THE PLACE OF ADVERB IN A SENTENCE

Rule A : Adverbs should be placed nearest the word or words they modify.

Examples :

- (1) **Only** I have read that book. (No one else.)
- (2) I have **only** read that book. (Done nothing else to it.)
- (3) I have read **only** that book. (No other book.)
- (4) **Only** sweets were given to the children. (Nothing else.)
- (5) Sweets were given to the children **only**. (To no one else.)

- (6) He is the most learned person I remember ever to have met.
(Not "ever remember.".)
- (7) I remember never to have gone to his house. (Not "never remember....".)
- (8) Scarcely anyone believes in slavery today. (Not "anyone scarcely believes....".)

Rule B : The order of Manner, Place and Time should be preserved.

Examples :

- (1) He played beautifully on the grounds last evening.
(2) The boy ran fast to school at seven in the morning.

Rule C : Place-adverb should follow the verb : He went to Australia by air. (Not "He went by air.....".)

Rule D : Particular time should go before general time : He came at five o'clock on New Year's Day in the year 1973.

Exercises

Shift the adverbs to their proper places :

- (1) Lopa thinks of marrying often.
- (2) I feel sometimes angry.
- (3) The salesman only sold two umbrellas.
- (4) Never we should tell a lie.
- (5) He merely went to the hospital to see his friend.
- (6) The employer did not want to pay his workers really.
- (7) The nightingale very sweetly sings.
- (8) You must efficiently do your work.
- (9) We shall miss your presence certainly.
- (10) The two girls are alike nearly.

3. PUNCTUATION

- (a) The full-stop (.) marks the end of a sentence or an abbreviation or initials :

Mahatma Gandhi has become immortal.

Mr. N. M. Mazmudar has taken his B.Sc. degree.

- (b) The comma(,) shows a brief pause. It marks off clear sets of words, or nouns and phrases in apposition or Nominative of Address, or adverbs or adverbial phrases, or participial phrases, word omissions, co-ordinate clauses, quotations, a lengthy subject, and noun, adjective and adverb clauses. It is often left out before "and" :

Gita, Rita and Sita are sisters.

We must be clean and decent, honest and truthful.

College over, the students went home.

Shivaji, the great patriot, was a brave soldier.

Come home, my dear boy.

Now, at last, my turn has come.

Shakespeare, having earned great fame and fortune, returned to Stratford.

His ways, to be truthful, are corrupt.

He is sincere; his brother, not so.

God said let there be light, and there was light.

"Run", said the thief.

This is not patriotism, but politics.

The foolish nature of the great scientist Galileo, is now clear.

How I shall pass the exam, is a problem.

When he was poor, he lived in a hut.

- (c) The semi-colon (;) shows a longer pause, separates compound sentence clause, having commas, or disjointed clauses :
Dickens was a great, masterly novelist; and England mourned his death a long time.
- (d) The colon (:) precedes a quotation or a list, or examples, or comes between independent but closely connected clauses :
Pope says : "A little knowledge is a dangerous thing."
Dickens's chief novels are : David Copperfield, Pickwick Papers and Nicholas Nickleby.
Always live within your income : there is no wiser way.
- (e) The question-mark (?) ends a question :
Have you done your best?
- (f) The exclamatory sign (!) marks sudden exclamations :
How noble is he !
- (g) The inverted commas enclose an actual speech or a question
"Give me my horse!" he cried.
- (h) The dash (—) shows a sudden stop or continues a subject :
If only I had read hard — but what's the good of the realization now?
- (i) The hyphen (-) joins up a compound word :
Jack-in-office; Commander-in-Chief.
- (j) Parenthesis [()] separate phrases, clauses or sentences :
He married (this was his great desire) a dutiful wife.

Exercises

Punctuate the following passages, putting capitals where necessary :

(1) bad boy said his mother youve been fighting again but i didnt start it mother said the boy hotly he hit me first

(2) come in and look round you are not under any obligation to buy said the salesman the customer said i am in a hurry to go to my work i shall come some other time

(3) have a cup of tea he said no thanks i replied this rather disappointed him so i said all right let me have half a cup

(4) lets wait here till the bus arrives they said

(5) mr patel this is mr desai mr desai this is mr patel

(6) if you read five pages of a book a really good book word by word that is to say very carefully you will after some time be in some measure a learned person

(7) are in your senses said tom to robin robin exclaimed what a question

(8) what is your desire i asked him its none of your business he said walking swiftly towards the door i leaped and before he could run away i caught him by his neck now i said are you going to be reasonable or not

(9) at your service he said politely i am the hotel keeper sir and i hope you will stay the night for to tell you the truth i had no company for a week all right said the newcomer ill give you company just tonight i shall resume my journey tomorrow thank you sir said the hotel keeper

(10) he went on travelling till he came to the ganga the holiest river in india he took a dip in the ganga and muttered a holy mother wash off my sins then he heard a voice saying i cannot wash off your sins anyone who commits sins must suffer the punishment for them purification comes through atonement there is no other way

4. TRANSFORMATION

1. (a) Ashoka was a greater king than any other man of his time.
(Change into the Positive Degree.)
(b) No other man of his time was so great a king as Ashoka.
2. (a) Shakespeare is the greatest of English dramatists.
(Change into the Comparative Degree.)
(b) Shakespeare is greater than any other English dramatist.
3. (a) "The Life of Galileo" has been written by Brecht.
(Change the Voice).
(b) Brecht has written "The Life of Galileo".
4. (a) Was Galileo a selfish man? (Change into the Negative Form.)
(b) Galileo was not a selfish man.
5. (a) Henry was sometimes neglectful of his duty. (Change into the Negative Form)
(b) Henry was not always mindful of his duty.
6. (a) I will never forget the tragedy of Mrs. Adis. (Change into the Affirmative Form.)
(b) I will always remember the tragedy of Mrs. Adis.
7. (a) What a murderer was Oswald! (Change into the Assertive Form.)
(b) Oswald was a most heartless murderer.

8. (a) Was it not very greedy of Pahom so have gone after so much land? (Change into the Exclamatory Form.)
(b) How very greedy it was of Pahom to have gone after so much land!
9. (a) A killer cannot be forgiven. (Change into the Interrogative Form.)
(b) Can a killer be forgiven?
10. (a) Gita is so dull that no one can teach her. (Use 'too'.)
(b) Gita is too dull for anyone to teach her.
11. (a) Sherlock Holmes was too clever to be cheated by an ordinary criminal. (Remove "too".)
(b) Sherlock Holmes was so clever that an ordinary criminal could not cheat him.
12. (a) Read Kiplings' "Kim". (Change the Voice.)
(b) Let Kipling's "Kim" be read by you.
13. (a) Let the beauty of Shakespeare's "Romeo and Juliet" be appreciated by you. (Change the Voice.)
(b) Appreciate the beauty of Shakespeare's "Romeo and Juliet"
14. (a) Be quiet. (Change into the Negative Form.)
(b) Don't be noisy.
15. (a) Do not commit spelling mistakes. (Change into the Affirmative Form.)
(b) Avoid committing spelling mistakes.
16. (a) The Prime Minister achieved success in his mission. (Replace "success" by a verb.)
(b) The Prime Minister succeeded in his mission.
17. (a) He did not shake hands with me. (Change the Voice.)
(b) I was not shaken hands with by him.
18. (a) Lincoln did not think that war was right. (Change into the Affirmative Form.)
(b) Lincoln thought that war was wrong.
19. (a) Scott is not so great a lover of Nature as Wordsworth. (Change the Degree.)
(b) Wordsworth is a greater lover of Nature than Scott.
20. (a) It is better to starve than to beg. (Change the Degree.)
(b) To beg is not so good as to starve.
21. (a) No other tragedy is so sad as that of Desdemona. (Change into the Comparative Degree.)
(b) The tragedy of Desdemona is sadder than any other tragedy.
22. (a) In such a man as cruel Lord Ullin to be respected? (Change into the Assertive Form.)
(b) Such a man as cruel Lord Ullin is not to be respected.
23. (a) I find it difficult to call him "the boss". (Change the Voice.)
(b) It is found difficult by me to call him "the boss".

24. (a) Mr. Pickwick is the funniest character in Dickens's "Pickwick Papers". (Change into the Positive Degree.)
(b) No other character in Dickens's "Pickwick Papers" is as funny as Mr. Pickwick.
25. (a) Jerome K. Jerome's "Three Men in a Boat" is a cheerful book. (Change into the Negative Form.)
(b) Jerome K. Jerome's "Three Men in a Boat" is not a sad book.
26. (a) He arrived when I was departing. (Change into a Simple Sentence.)
(b) He arrived at the time of my departure.
27. (a) The ship touched port at sunset. (Change into a Complex Sentence.)
(b) The ship touched port when the sun was setting.
28. (a) This is the house where I resided last summer. (Change into a Simple Sentence.)
(b) This is the place of my residence last summer.
29. (a) What a piece of work is Man! (Change into the Assertive Form.)
(b) Man is a most wonderful piece of work.
30. (a) A leopard cannot change its spots. (Change into the Exclamatory Form.)
(b) How impossible it is for a leopard to change its spots!

Exercises

Transform as directed (without changing the meaning) :

- (1) The train did not arrive at Pune in time. (Change into Affirmative)
- (2) You will see me at the stadium. (Change into Negative)
- (3) The lion never wilfully kills a human being.
(Change into Interrogative)
- (4) What a wonderful play is Shakespeare's 'Hamlet' !
(Change into Assertive)
- (5) No sooner did the bell ring than we went into the class-room.
(Change into Affirmative)
- (6) He never tells a lie. (Change into Interrogative)
- (7) An old lady was spinning cotton. (Change the Voice)
- (8) As soon as the teacher came in, the students went out.
(Change into Negative)
- (9) Bring him here and give him a cup of tea. (Change the Voice)
- (10) He wants to be praised by me. (Change the Voice)
- (11) The travellers had an early start from the hotel.
(Change 'Start' into its Verb Form)
- (12) I failed in whatever I did. (Change 'failed' into its Noun Form)
- (13) Good example is better than the best precept.
(Change into the Positive Degree.)
- (14) Outram was a most cruel criminal.
(Change into the Comparative Degree.)

- (15) Shakespeare is a better writer than any other writer in English.
(Change into the Superlative Degree.)
- (16) This book is too difficult for me to understand. (Remove 'too'.)
- (17) I can prove that the servant has stolen the money.
(Convert into a Compound Sentence.)
- (18) Spare the rod and spoil the child. (Convert into a Complex Sentence.)
- (19) We reached the top of the mountain just when the sun rose.
(Convert into a Simple Sentence.)
- (20) I have no intention of leaving Bombay.
(Use the Verb form of 'intention'.)

5. DIRECT AND INDIRECT NARRATION

(1) Direct Into Indirect

1. (a) He said to me, "Come to me today".
(b) He asked me to go to him that day.
2. (a) I said to him, "I shall come to you tomorrow."
(b) I said to him that I would go to him the next day.
3. (a) He said to me, "You should have come to me yesterday."
(b) He said to me that I should have gone to him the previous day.
4. (a) The professor said to the students, "Do your work now."
(b) The professor asked the students to do their work then.
5. (a) He said to me, "Are you hungry?"
(b) He asked me whether I was hungry.
6. (a) The professor said to the student, "Leave the class-room now and see me in the recess this afternoon."
(b) The professor asked the student to leave the class-room then and see him in the recess that afternoon.
7. (a) The student said, "How lovely is the college canteen!"
(b) The student exclaimed that the college canteen was most lovely.
8. (a) "Oh, it's nothing, woman", she said lightly. "He'll sleep that off by morning. Aren't they devils? Goodness knows, Mrs. Sullivan, it's you should be in bed."
(b) She said lightly to Mrs. Sullivan that it was nothing. He would sleep that off by morning. She asked Mrs. Sullivan whether they were not devils. She pointed out that it was she, Mrs. Sullivan, who should be in bed.
9. (a) "Ah, that's a fine fellow!" exclaimed the Chief. "He has gained much land."
(b) The Chief exclaimed mockingly that that was a fine fellow. He had gained much land.

10. (a) Lincoln : "It is you that dishonour the cause for which we stand — it is you who would make it a mean and little thing. Good afternoon."
- (b) Lincoln said that it was she and people like her that dishonoured the cause for which they stood. It was she and people like her who wanted to make it a mean and little thing. He bade her good-afternoon.

INDIRECT INTO DIRECT

1. (a) The professor said to the mischiefmonger that he would be served right for the paper-dart he threw at him.
- (b) The professor said to the mischiefmonger, "You will be served right for the paper-dart you threw at me."
2. (a) Calling them dogs, Ulysses cried that they had thought that Ulysses would never come back. They had wasted his house and ill-treated his people. Then at last Ulysses had come back, and he had brought Death with him.
- (b) "You dogs," Ulysses cried, "you thought that Ulysses would never come back. You have wasted my house and ill-treated my people. Now at last Ulysses has come back, and he brings Death with him."
3. (a) The blind man Pew cried that it was those people at the inn. It was that boy. He wished he had put his eyes out.
- (b) "It's these people at the inn — it's that boy. I wish I had put his eyes out !" cried the blind man Pew.
4. (a) She said she would go down just then even if he did not accompany her, and fight the thief alone herself.
- (b) She said, "I will go down just now even if you do not accompany me, and fight the thief alone myself."
5. (a) The lady asked George to take care of the child, or he would burst.
- (b) The lady said, "Take care of that child, Geogre. or he'll burst."
6. (a) He said that if he did write to her, perhaps he would remember to say that Barkis was willing.
- (b) He said, "If you do write to her, perhaps you will remember to say that Barkis is willing."
7. (a) The steward politely asked him what he could do. He could not lay eggs.
- (b) Steward : "Sir ! What can I do ? I cannot lay 'eggs."
8. (a) Joan bade the Captain Squire good morning. She said he was to give her a horse and armour and some soldeirs, and send her to the Dauphin. Those were his orders from her Lord.
- (b) Joan : "Good morning, Captain Squire. Captain, you are to give me a horse and armour and some soldiers, and send me to the Dauphin. Those are your orders from my Lord."

9. (a) Lincoln said to her that there were times when no man might speak. He grieved for her. He repeated this statement.
 (b) Lincoln : "Madam, there are times when no man may speak. I grieve for you, I grieve for you."
10. (a) The priest said that then he wondered what that was.
 (b) "Now I wonder what that is !" said the priest.

Exercises

Change into Indirect :

(1) "What do you mean?" asked Ketan. "You say you want to use your rope to bind your floor. How can a rope be used for binding flour?" "A rope may be used for anything when I do not wish to lend it," said Kiran.

(2) "You are old Father William,"

The young man said,

"And your hair has grown very white,
 yet you incessantly stand on your head,
 Do you think at your age it is right?"

(3) The children cried out, "What a wonderful circus ! What balancing feats ! Dangerous trapeze acts ! And how funny were the clowns !"

(4) The beggar said, "Please give me some money. I am poor and starving. May God bless you !" The well-dressed man shouted, "Get out of here, or I shall call a policeman."

(5) The teacher said, "God is great".

Change into Direct :

(1) He asked me who I was. I said to him that whatever else I was, I was as good a man as he was.

(2) Alexander said to Diogenes that he would live no longer than he, Alexander, wished. Diogenese said that he would die one day whether Alexander wished it or not.

(3) Savitri asked Yama to give her back her husband. Yama told her that he never gave back anyone he had taken. He added that he was pleased with her devotion to her husband. She could ask for any boon she wanted. She asked for her husband Satyavan.

(4) The student said that that question in that question-paper at that examination was so difficult that that question-paper's setter would have to admit that that question could not be answered by his own self.

(5) The jinn asked Alladin what his orders were. Alladin said that he was hungry. He asked the jinn to bring him some food.

6. PARTS OF SPEECH INTERCHANGED**(1) Verbs into Nouns and Adjectives**

Verbs	Nouns	Adjectives
1. Abide	Abode	Abiding
2. Abound	Abundance	Abundant
3. Accept	Acceptance	Acceptable
4. Admire	Admiration	Admirable
5. Admit	Admission	Admissible
	Admittance	
6. Analyse	Analysis	Analytical, Analysable
7. Bless	Blessing, Bliss	Blessed, Blissful
8. Compel	Compulsion	Compulsive
9. Confide	Confidence	Confident
10. Criticize	Criticism	Critical
11. Deceive	Deceit	Deceitful
12. Defy	Defiance	Defiant
13. Exceed	Excess	Excessive
14. Excel	Excellence	Excellent
15. Impel	Impulse	Impulsive
16. Injure	Injury	Injurious
17. Perceive	Perception, Percipience	Perceptive, Perceptible, Percipient
18. Permit	Permission	Permissible
19. Please	Pleasure	Pleasant, Pleasing
20. Prevail	Prevalence	Prevalent
21. Propel	Propulsion	Propulsive
22. Receive	Receipt, Reception	Receptive
23. Respond	Response	Responsive
24. Revere	Reverence	Reverential Reverent
25. Trace	Track	Traceable
26. Vex	Vexation	Vexatious

(2) Nouns Into Verbs and Adjectives

Nouns	Verbs	Adjectives
1. Access	Accede	Accessible
2. Advice	Advise	Advisable
3. Beauty	Beautify	Beautiful
4. Blood	Bleed	Bloody

5. Brilliance	Brighten	Brilliant, Bright
6. Centre	Centre, Concentrate	Central
7. Character	Characterize	Characteristic
8. Choice	Choose	Choice
9. Circle	Circle, Encircle	Circular
10. Climate	Acclimatize	Climatic
11. Cold	Cool, Chill	Cool, Chilly
12. Colony	Colonize	Colonial
13. Crime	Incriminate	Criminal
14. Custom	Accustom	Customary
15. Dew	Bedew	Dewy
16. Division	Divide	Divisible, Divisive
17. Example	Exemplify	Exemplary
18. Famine	Famish	Famished
19. Flower	Flower, Flourish	Flowery, Floral
20. Game	Gambol	Gamesome
21. Glass	Glaze	Glassy
22. Grass	Graze	Grassy
23. Grief	Grieve	Grievous
24. Health	Heal	Healthy
25. Heir	Inherit	Hereditary
26. Island	Insulate	Insular
27. Name	Nominate	Nominal
28. Night	Benight	Nightly, Nocturnal
29. Picture	Picture, Depict	Pictorial, Picturesque
30. Practice	Practise	Practical, Practicable
31. Precedence, Precedent	Precede	Precedent
32. Price	Prize	Precious
33. Sale	Sell	Saleable
34. Sympathy	Sympathize	Sympathetic
35. Vice	Vitiate	Vicious
36. Wisdom	Wise	Wise

(3) Adjectives Into Nouns and Verbs

Adjectives	Nouns	Verbs
1. Accountable	Account	Account
2. Abridged	Abridgement	Abridge
3. Brief	Brevity	Abbreviate
4. Clear	Clarity, Clearance	Clarify
5. Dear	Dearth	Endear
6. Dense	Density	Condense
7. Foul	Filth	Befoul, Foul, Defile
8. Humble	Humility	Humiliate, Humble
9. Poor	Poverty	Impoverish
10. Public	Publicity	Publish, Publicize
11. Stupid	Stupidity, Stupor	Stupefy
12. Sure	Surety	Assure, Ensure
13. Tense	Tension	Tense
14. Workable	Work	Work

Exercises**(1) Make nouns :**

admit, analytical, vexatious, receive, critical, excellent, accept, exceed, admire, please, responsive, abiding, defiant, analyse, injurious, blissful, compel, permit, impulsive, deceive.

(2) Make verbs :

advice, bright, light, glass, grievous, name, practical, price, divisive, beautiful, blood, example, choice, deed, sale, sympathy, custom, insular, health, heir, colony, famine, criminal, joy, laughter.

(3) Make adjectives :

tension, clarify, humility, publish, account, poverty, filth, dirt, pleasure, brain, truth, medicine, pride, question, progress, power, quarrel, persist, oblige, fault.

7. CONJUGATION OF STRONG AND WEAK VERBS

A Weak Verb has a 'd' or a 't' added to it in the past tense, e.g., walk-walked. A Strong Verb has no such addition. The following lists must be carefully noted :

(1) Strong Verbs

Present Tense	Past Tense	Past Participle
Abide	Abode	Abode
Arise	Arose	Arisen
Bear (to give birth to)	Bore	Bore
Bear (to carry)	Bore	Borne
Beat	Beat	Beaten
Become	Became	Become
Begin	Began	Begun
Behold	Beheld	Beheld, Beholden
Bid	Bid, Bade	Bid, Bidden
Bind	Bound	Bound, Bounden
Bite	Bit	Bit, Bitten
Blow	Blew	Blown
Break	Broke	Broken
Chide	Chid	Chid, Chidden
Choose	Chose	Chosen
Cleave	Clove, Cleft	Cloven, Cleft
Cling	Clung	Clung
Come	Came	Come
Dig	Dug	Dug
Do	Did	Done
Draw	Drew	Drawn
Drink	Drank	Drunk, Drunken
Drive	Drove	Driven
Eat	Ate	Eaten
Fall	Fell	Fallen
Fight	Fought	Fought
Find	Found	Found
Fling	Flung	Flung
Fly	Flew	Flown
Forbear	Forbore	Forborne
Forbid	Forbade	Forbidden
Forget	Forgot	Forgotten
Forsake	Forsook	Forsaken
Freeze	Froze	Frozen
Get	Got	Got, Gotten
Give	Gave	Given
Go	Went	Gone
Grind	Ground	Ground
Grow	Grew	Grown
Hide	Hid	Hid, Hidden

Present Tense	Past Tense	Past Participle
Hold	Held	Held
Know	Knew	Known
Lie	Lay	Lain
Ride	Rode	Ridden
Ring	Rang	Rung
Rise	Rose	Risen
Run	Ran	Run
See	Saw	Seen
Shake	Shook	Shaken
Shine	Shone	Shone
Shoot	Shot	Shot
Shrink	Shrank	Shrunk, Shrunk
Sink	Sank	Sunk, Sunken
Sit	Sat	Sat
Slay	Slew	Slain
Slide	Slid	Slid
Sling	Slung	Slung
Slink	Slunk	Slunk
Smite	Smote	Smitten
Speak	Spoke	Spoken
Spin	Spun	Spun
Spring	Sprang	Sprung
Stand	Stood	Stood
Steal	Stole	Stolen
Stick	Stuck	Stuck
Sting	Stung	Stung
Stink	Stank	Stunk
Stride	Strode	Stridden
Strike	Struck	Struck, Stricken
String	Strung	Strung
Strive	Strove	Striven
Swear	Swore	Sworn
Swim	Swam	Swum
Swing	Swung	Swung
Take	Took	Taken
Tear	Tore	Torn
Throw	Threw	Thrown
Tread	Trod	Trod, Trodden
Wear	Wore	Worn
Weave	Wove	Woven
Win	Won	Won
Wind	Wound	Wound
Wring	Wrung	Wrung
Write	Wrote	Written

(2) Weak Verbs

Present Tense	Past Tense	Past Participle
Bereave	Bereft	Bereft
Beseech	Besought	Besought
Bleed	Bled	Bled
Breed	Bred	Bred
Bring	Brought	Brought
Build	Built	Built
Burn	Burnt	Burnt
Buy	Bought	Bought
Catch	Caught	Caught
Creep	Crept	Crept
Deal	Dealt	Dealt
Dwell	Dwelt	Dwelt
Feed	Fed	Fed
Feel	Felt	Felt
Flee	Fled	Fled
Have	Had	Had
Keep	Kept	Kept
Kneel	Knelt	Knelt
Lay	Laid	Laid
Lead	Led	Led
Learn	Learnt	Learnt
Leave	Left	Left
Lend	Lent	Lent
Lose	Lost	Lost
Make	Made	Made
Mean	Meant	Meant
Meet	Met	Met
Pay	Paid	Paid
Seek	Sought	Sought
Say	Said	Said
Sell	Sold	Sold
Send	Sent	Sent
Shoe	Shod	Shod
Sleep	Slept	Slept
Smell	Smelt	Smelt
Spell	Spelt	Spelt
Spend	Spent	Spent
Sweep	Swept	Swept
Teach	Taught	Taught
Tell	Told	Told
Think	Thought	Thought
Weep	Wept	Wept

Note that the Present Tense, Past Tense and Past Participle forms remain the same in the following :

Present Tense	Past Tense	Past Participle
Burst	Burst	Burst
Cast	Cast	Cast
Cost	Cost	Cost
Cut	Cut	Cut
Hit	Hit	Hit
Hurt	Hurt	Hurt
Let	Let	Let
Set	Set	Set
Shed	Shed	Shed
Shut	Shut	Shut
Slit	Slit	Slit
Split	Split	Split
Spread	Spread	Spread
Thrust	Thrust	Thrust
Wed	Wed	Wed

Exercises

(1) Give the past participles of :

go, gave, wring, slay, swear, won, swim, rose, ring, tear, wear, threw, stride, stink, abide, bear, cut, did, find, get, began, bite, dug, break, blow, catch, bleed, breed, creep, deal.

(2) Give the past tense of :

forget, drawn, fight, eat, find, frozen, cling, sing, bind, drink, come, arisen, fall, draw, fly, fling, hang, go, hold, fold, shoot, shine, swing, weave, ride, weep, mean, feed, lay, lose.

(3) Give present tense of :

shook, ground, hid, knew, stolen, stung, taken, slunk, grew, drew, mew, threw, spun, saw, had, strung, clove, forbore, blew, sat, smelt, taught, slept, knelt.

8. PLURAL FORMS OF SOME COMPOUND NOUNS

Singular	Plural
Brother-in-law	Brothers-in-law
Coat-of-mail	Coats-of-mail
Commander-in-chief	Commanders-in-chief
Daughter-in-law	Daughters-in-law
Father-in-law	Fathers-in-law
Governor-General	Governors-General
Looker-on	Lookers-on
Man-at-arms	Men-at-arms
Man-of-war	Men-of-war

Officer-in-charge

Passer-by

Sister-in-law

Son-in-law

Step-daughter

Step-son

Officers-in-charge

Passers-by

Sisters-in-law

Sons-in-law

Step-daughters

Step-sons

Exercises**(1) Give the singular forms :**

men, women, children, mice, lice, mangoes, volcanoes, knives, wolves, elves, fairies, geese, feet, teeth, shelves, bamboos, keys, duties, armies, stories.

(2) Give Plural forms :

life, chief, cargo, storey, proof, echo, thief, calf, ox, leaf, datum, axis, basis, thesis, criterion, phenomenon, ovum, medium, postmasters-general, bean.

9. IMPORTANT MASCULINE AND FEMININE FORMS**Masculine**

Abbot

Administrator

Bachelor

Buck

Bull-calf

Bullock

Cock-sparrow

Colt

Czar

Dog

Drake

Drone

Duke

Earl

Executor

Father

Fox

Gander

Gentleman

Feminine

Abbess

Administratrix

Maid, Spinster

Doe

Cow-calf

Heifer

Hen-sparrow

Filly

Czarina

Bitch

Duck

Bee

Duchess

Countess

Executrix

Mother

Vixen

Goose

Lady

Masculine	Feminine
Grandfather	Grandmother
Great-uncle	Great-aunt
Hart	Roe
He-bear	She-bear
He-goat	She-goat
Hero	Heroine
Horse	Mare
Husband	Wife
Jack-ass	Jenny-ass
King	Queen
Landlord	Landlady
Manservant	Maidservant
Marquis	Marchioness
Milkman	Milkmaid
Monk (or Friar)	Nun
Negro	Negress
Nephew	Niece
Pea-cock	Pea-hen
Ram	Ewe
Signor	Signora
Sir	Madam
Sultan	Sultana
Stag	Hind
Testator	Testatrix
Uncle	Aunt
Wahserman	Washerwoman
Wizard	Witch

Exercises

(1) Give the masculine forms :

girl, woman, lass, heroine, mistress, sister, hen, bitch, lady, mother, vixen, wife, nun, ewe, daughter, niece, aunt, doe, mare, she, goose, actress, enchantress, huntress, hind.

(2) Give the feminine forms :

beau, lion, landlord, peacock, washerman, sir, papa, king, drone, drake, bull, bachelor, boar, wizard, poet, heir, host, abbot, duke, Mr.

10. ARTICLES

There are two kinds of articles in English — Indefinite and Definite. The indefinite articles are 'a' and 'an'. The definite article is 'the'. The indefinite articles go before persons or things which are not definite or particular. The definite article shows a particular person or thing.

(A) The indefinite article 'a' is put before a word starting with a consonant or a vowel with a consonant sound : *a* girl, *a* boy, *a* university.

'An' is used before words starting with a vowel (a, e, i, o, u) or with a silent 'h' : *an* ass, *an* elephant, *an* hour.

'A' or 'an' goes before

(1) **a countable singular noun coming for the first time and showing no definite person or thing** : A lion is a wild animal, a skyscraper is a very tall building, a panther hunts a deer.

(2) **a singular countable noun showing a class** : A lion has a mane (All lions have manes thick or thin), a star is a shining body, a flower is a lovely thing.

(3) **a noun complement or professional names** : She is a dancer, he is a good boy, Hema Malini is a wonderful actress.

(4) **numerical words** : a dozen, a hundred, a thousand.

(5) **words of expressions showing quantity** : a great deal, a lot of, a world of.

(6) **expressions of price, speed, etc.** : Four rupees a kilo, fifty kilos an hour, forty rupees a meter.

(7) **with 'few' and 'little' to show a small number or quantity** : I have a few (some) books, I took a little (some) milk, he had a few (some) friends. Without the indefinite article 'few' or 'little' would mean 'not many' or 'not much'.

(8) **exclamations before singular countable nouns** : What a fat boy ! What a great movie ! What a fine shirt !

(9) **a surname** : I met a Miss Rose yesterday, there was a Mr. Patel at the party, he often talks about a Mrs. Cross.

The indefinite article is not used before plural nouns, some uncountable nouns like 'information', 'glass', 'milk', and abstract nouns like 'goodness', 'beauty'.

(B) The definite article 'the' is used before :

(1) **a noun standing for an object of which there is only one** : the sun, the moon, the earth.

(2) **a noun becoming definite with a second mention** : There is a table in the room. The table is sixty years old.

(3) **a noun showing a place of which there can be only one** : The passenger sent for the guard, please hand me the teapot, he called in the lawyer.

(4) **a superlative adjective** : The Ganga is the purest river in the world, the Himalayas are the highest mountains on earth, the Taj Mahal is the most beautiful building in the world.

(5) **singular nouns showing a class of things** : The fox is a very cunning animal, the lion is a royal beast, the politician has no principles.

(6) **adjectives showing a class** : Even the high and mighty must die, help the needy, the weakest go to the wall.

(7) **names of seas, rivers, mountains, and other geographical names** : The Indian Ocean, the Ganga, the Himalayas, the Andamans, the U.S.A. Exception: Everest.

The definite article 'the' is not used before proper names, streets, cities, countries, abstract nouns; gathering places like a church, a school, market, etc., 'home' when it speaks of the speaker's home; after a noun in the possessive case; before a noun with a possessive adjective :

Mr. Shah visited England.

I have bought a house in Bond Street, London, England.

Man fears life as much as death.

He goes to college every morning.

He went home.

That girl's father is a millionaire.

My house is my heaven.

Exercises

Use appropriate articles where necessary in the following sentences :

- (a) Yet English are fighting losing battle.
- (b) It is not offence to play piano in one's own house even for living.
- (c) habit of telling truth is noble habit.
- (d) Envy is one of worst of human vices; man who wishes to have fine personality must never be victim to it.
- (e) certain Mr. Doe was at exhibition I visited last evening.
- (f) ant is very industrious insect.
- (g) Read few pages everyday, and when annual examination approaches, you will not have least nervousness.
- (h) usual motive for crime is desire to promote one's own welfare.
- (i) Nile is longest river on earth.
- (j) little kindness goes long way.

11. SELECT PREPOSITIONS

- | | |
|----------------------------------|-----------------------------------|
| 1. Abide by | 38. Consistent with |
| 2. Abstain from | 39. Contact with |
| 3. Accede to | 40. Content with |
| 4. Accompanied by
(a person) | 41. Contrast with |
| 5. Accompanied with
(a thing) | 42. Converse with |
| 6. According to | 43. Correspond to (a thing) |
| 7. Account for | 44. Correspond with
(a person) |
| 8. Accused by (a person) | 45. Count on |
| 9. Accused of (a crime) | 46. Cure of |
| 10. Acquiesce in | 47. Compatible with |
| 11. Acquit of | 48. Compare to
(unlike things) |
| 12. Adept in | 49. Compare with
(like things) |
| 13. Adhere to | 50. Compensate for |
| 14. Addicted to | 51. Comply with |
| 15. Admit (to a place) | 52. Composed of |
| 16. Admit (of argument) | 53. Concerned with |
| 17. Affix to | 54. Concur with (a person) |
| 18. Affinity with | 55. Concur in (a thing) |
| 19. Agree with (a person) | 56. Condole with |
| 20. Agree to (a proposal) | 57. Conductive to |
| 21. Agree in (a view) | 58. Confer with |
| 22. Aim at | 59. Confide in |
| 23. Amenable to | 60. Conform to, with |
| 24. Angry at (a thing) | 61. Congratulate on |
| 25. Angry with (a person) | 62. Consequent on |
| 26. Appoint to | 63. Deduce from |
| 27. Assist in | 64. Defraud of |
| 28. Attended by | 65. Depend on, upon |
| 29. Attendance at | 66. Deprive of |
| 30. Avail of | 67. Desirous of |
| 31. Averse to | 68. Desist from |
| 32. Based on | 69. Despair of |
| 33. Believe in | 70. Destined to, for |
| 34. Blind of | 71. Devoid of |
| 35. Capable of | 72. Devolve on |
| 36. Comment on | 73. Die of |
| 37. Consist in, of | |

- | | |
|------------------------------------|---------------------------------|
| 74. Differ with (a person) | 114. Jealous of |
| 75. Differ from (a thing) | 115. Junior to |
| 76. Dilate on | 116. Laugh at, with |
| 77. Disagree with | 117. Liable to |
| 78. Discriminate between | 118. Prefix to |
| 79. Disdain for | 119. Prejudice against |
| 80. Dissent from | 120. Preparatory to |
| 81. Distaste for | 121. Prevail on, upon |
| 82. Divide into, between,
among | 122. Prior to |
| 83. Expert in | 123. Proceed with (a thing) |
| 84. Empty of | 124. Proceed against (a person) |
| 85. Encroach on, upon | 125. Profit by |
| 86. End in, with | 126. Prohibit from |
| 87. Engaged in, with | 127. Prone to |
| 88. Entrust to, with | 128. Protest against |
| 89. Envious of | 129. Provide with (a thing) |
| 90. Equal to | 130. Provide against (need) |
| 91. Essential to | 131. Reason with |
| 92. Exception to | 132. Reckon on, with |
| 93. Exempt from | 133. Reconciled to, with |
| 94. Familiar to (a thing) | 134. Refer to |
| 95. Familiar with (a person) | 135. Regret for |
| 96. Foreign to | 136. Related to |
| 97. Guard against | 137. Replace by, with |
| 98. Hanker after | 138. Resort to |
| 99. Hint at | 139. Responsible to (a person) |
| 100. Hope for | 140. Responsible for (a thing) |
| 101. Identical with | 141. Result in |
| 102. Impatient of | 142. Senior to |
| 103. Impervious to | 143. Sensible of |
| 104. Independent of | 144. Sensitive to |
| 105. Indignant at (a thing) | 145. Separate from |
| 106. Indignant with (a person) | 146. Sick of |
| 107. Infer from | 147. Stand by |
| 108. Inferior to | 148. Submit to |
| 109. Infuse into | 149. Subscribe to |
| 110. Insist on | 150. Superior to |
| 111. Instil into | 151. Sympathise with (a person) |
| 112. Intolerant of | 152. Sympathise for (a thing) |
| 113. Involved in | 153. Vexed at, with |
-

Exercises

Use appropriate prepositions where necessary in the following sentences :

- (1) This letter was a key turning softly the lock her prison.
- (2) I hunted all the town to find it.
- (3) He simply started her fixedly that peculiar expression his face.
- (4) Love flowed each hurried pen.
- (5) I see a lily thy brow.
- (6) Write a note Byron's concept beauty special reference his poem you have studied.
- (7) He applied the post advertised the local paper, and succeeded getting it.
- (8) No one can prevent a brave man facing dangers and overcoming them courage and selflessness.
- (9) The man who has control his own self is superior one who has none.
- (10) I agree you your views, but I must protest the way you express them.
- (11) The two boys quarrelled each other a small thing.
- (12) I cannot sympathize him his misfortune because he is himself responsible it.
- (13) An employee lies the necessity carrying the orders coming his master.
- (14) He has worked very hard, but he is not sure success because, according him, examinations are just games chance.
- (15) My brother has put a claim for a full compensation his car which was involved an accident.
- (16) Footpath vendors encroach the right pedestrians to use footpaths.
- (17) The two neighbours were prevailed to arrive a settlement their dispute the common tap the landlord.
- (18) Politicians are experts the art hiding the truth the people.
- (19) Your behaviour is not consistent the principles which you proclaim public platforms.
- (20) He is capable taking care himself any circumstances.
- (21) You can count a true friend to stand you your hour need.
- (22) Don't resort unfair means pass your examination.

- (23) The shopman had to proceed the customer not having paid the bill the goods bought him.
- (24) You are liable expulsion the examination-hall if you try to talk your neighbours.
- (25) At present I am engaged writing a book Shelley's philosophy life.

12. SELECT IDIOMS

- (1) To go to the dogs : To be completely ruined.
- (2) To make ducks and drakes of : To squander (money).
- (3) To weep crocodile tears : To make a show of grief.
- (4) To lead a cat-and-dog life : To lead a life of mutual quarrels.
- (5) To let the cat out of the bag : To lay bare a secret.
- (6) To kill two birds with one stone : To attain two objects with a single effort.
- (7) To have a bird's-eye view : To have a general survey of.
- (8) To have a bee in one's bonnet : To be wildly after something.
- (9) Maiden speech : The very first speech.
- (10) To go scot-free : To escape without any punishment.
- (11) Spick and span : Neat and fine.
- (12) In the nick of time : Just at the proper moment.
- (13) Kith and kin : Relatives.
- (14) A hue and cry : A loud uproar.
- (15) By hook or by crook : By any means, right or wrong.
- (16) To be at the beck and call of : To be entirely under the orders of.
- (17) Through thick and thin : Through all circumstances.
- (18) At sixes and sevens : In confusion.
- (19) Above-board : Honest.
- (20) Loaves and fishes : Selfish advantages.
- (21) To be head over ears in love : To be wildly in love.
- (22) By fits and starts : In an irregular way.
- (23) To go bag and baggage : To go completely.
- (24) To be up to the mark : To be of the proper standard.
- (25) A wolf in sheep's clothing : A secret enemy.
- (26) A fish out of water : A person out of his own sphere or element.
- (27) To keep the wolf from the door : To keep starvation away.
- (28) To put one's foot down : To assert firmly.
- (29) To run with the hare and hunt with the hounds : To seek a double advantage.
- (30) A wild-geese chase : A futile venture.
- (31) A hen-pecked husband : A husband completely under the control of his wife.
- (32) A snake in the grass : An enemy who pretends to be a friend.

- (33) To raise a hornet's nest : To create trouble.
- (34) To smell a rat : To suspect something wrong.
- (35) To beard the lion in his den : To challenge a strong man on his own ground.
- (36) To monkey with : To interfere.
- (37) Mare's nest : Something false.
- (38) Sour grapes : Despair.
- (39) To beat about the bush : To talk beside the point.
- (40) To nip in the bud : To stop at the start.
- (41) The apple of one's eye : One's most loved person.
- (42) A hard nut to crack : A difficult problem.
- (43) A thorn in one's side : Someone who is always causing trouble.
- (44) In a nut-shell : In short.
- (45) A bed of roses : A sweet and soft condition.
- (46) To win laurels : To win honour.
- (47) The olive-branch : A proposal or gesture of peace.
- (48) To sow wild oats : To lead an irresponsible youthful life.
- (49) A square peg in a round hole : A misfit.
- (50) A chip of the old block : A child just like his father.
- (51) To mark time : To wait.
- (52) To bear one's cross : To accept one's troubles.
- (53) A red-letter day : A day to remember.
- (54) A red rag to a bull : Something very exciting.
- (55) A bolt from the blue : Something unexpected.
- (56) Once in a blue moon : Rarely.
- (57) To know where the shoe pinches : To know exactly what some trouble means.
- (58) To hit below the belt : To take a mean disadvantage of.
- (59) The boot is on the other leg : The other party is to blame.
- (60) To be hand in glove with : To be very friendly with.
- (61) To wash dirty linen in public : To lay bare unpleasant facts before others.
- (62) To wear one's heart on one's sleeve : To be very sensitive.
- (63) To burn one's fingers : To suffer because of rashness.
- (64) To back out : To withdraw.
- (65) To have a finger in the pie : To be concerned with.
- (66) In cold blood : Without feeling.
- (67) The bone of contention : The cause of conflict.
- (68) To make a clean breast of : To confess fully.
- (69) To see eye to eye with : To agree.
- (70) To turn a deaf ear to : Not to attend to.
- (71) To pay lip-service : To be insincere.
- (72) To live from hand to mouth : To live in an uncertain way.

- (73) To cool one's heels : To wait.
- (74) To make neither head nor tail of : To fail to understand.
- (75) The heel of Achilles : Weak point.
- (76) To hold one's tongue : To keep quiet.
- (77) To fight tooth and nail : To fight with all one's strength.
- (78) Wheels within wheels : Complications.
- (79) To hit the nail on the head : To touch the right point.
- (80) To throw up the sponge : To give up the struggle.
- (81) To have an axe to grind : To have some selfish motive.
- (82) Between Scylla and Charybdis : Between two dangers equally great.
- (83) A wet blanket : One who discourages.
- (84) To call a spade a spade : To speak frankly.
- (85) To let the grass grow under one's feet : To be inactive.
- (86) To set the Thames on fire : To do a sensational thing.
- (87) To talk shop : To talk only of one's profession.
- (88) To bury the hatchet : To make peace.
- (89) To harp on the same string : To talk on the same subject.
- (90) To leave no stone unturned : To make every effort.
- (91) To suit to a T : To suit exactly.
- (92) To be at sea : To be confused.
- (93) To be at one's wit's end : Not to know what to do.
- (94) To be unfit to hold a candle to : To be unfit for comparison with.
- (95) To leave in the lurch : To leave helpless.
- (96) To take a leaf out of another man's book : To follow his example.
- (97) To make a mountain out of a mole-hill : To exaggerate.
- (98) To make amends for : To give compensation for.
- (99) Too many irons in the fire : Too many things to do.
- (100) To die in harness : To die doing one's duty.
- (101) To break the ice : To begin the conversion.
- (102) To turn over a new leaf : To make a fresh beginning.
- (103) To put a spoke into one's wheel : To obstruct one's designs.
- (104) To make both ends meet : To make the income cover the expenditure.
- (105) To blow one's own trumpet : To boast about one-self.
- (106) To move heaven and earth : To make all possible efforts.
- (107) From the frying-pan into the fire : From one trouble into a greater one.
- (108) French leave : Departure without permission.
- (109) To eat humble pie : To apologize in a humble way.
- (110) To be on the horns of a dilemma : To be in a puzzling position.
- (111) Greck and Latin : Something that cannot be understood.
- (112) To be born with a silver-spoon in one's mouth : To be born rich.

- (113) To bring off : To be successful.
- (114) To bring up : To rear.
- (115) To bring to book : To punish.
- (116) To carry coals to Newcastle : To do an unnecessary thing.
- (117) To be cast down : To be sad.
- (118) To come off : To take place.
- (119) To come to grief : To be punished with failure.
- (120) To cut short : To be brief.
- (121) To do away with : To remove.
- (122) To do for : To kill.
- (123) To drop in : To pay a visit to.
- (124) To fall back upon : To take the help of.
- (125) To fall in with : To agree with.
- (126) To fall flat : To be ineffective.
- (127) To fall to : To start eating.
- (128) To get on : To be successful.
- (129) To give in : To surrender.
- (130) To give up : To stop doing.
- (131) To give away : To reveal, to lay bare.
- (132) To give oneself airs : To act in a puffed up way.
- (133) To give a wide berth to : To shun, to avoid.
- (134) To get to the wall : To suffer defeat.
- (135) To hold over : To keep for future use or action.
- (136) To keep back : To hide.
- (137) To lay by : To save.
- (138) To look after : To care for.
- (139) To look forward to : To hope for.
- (140) To make for : To go towards.
- (141) To make up for : To make good the loss.
- (142) To make out : To understand.
- (143) To pass away : To die.
- (144) To put by : To save.
- (145) To put off : To postpone.
- (146) To put up with : To suffer, to be tolerant of.
- (147) To run down : To criticize unfavourably.
- (148) To set forth : To lay down.
- (149) To take to task : To scold.
- (150) To turn in : To go to sleep.
- (151) To turn up : To come to happen.

Exercises

Use the following phrases and idioms in sentences of your own :

To lose one's head; to be a good shot; to make out a case for; to lose one's identity; to take one's place; to take part in; to challenge; to feel proud of; to brush off; to yearn for; to be confident of; to be on tenterhooks; to be unaffected by; to be on the defensive; to lose one's heart; to fight a losing battle; to have a knack for; to be too old a dog to learn something; in the course of; to a stand-still; at one's disposal; as a last resort; lonely as an oyster; black berries in a hedgerow; in spite of; at this stage; a mammoth task; the bone of contention; give up the ghost; to live up to, to shoot one's bolt. (SYJC Exam.)

Answers :

- (1) He could not argue further, so he lost his head and started abusing.
- (2) He is a good shot; he can bring down a flying bird.
- (3) The Prime Minister made out a good case for India's requirement of nuclear fuel during his American visit.
- (4) An average student loses his identity in a class of very bright students.
- (5) His junior colleague took his place when he retired.
- (6) You must take part in extra-curricular activities.
- (7) Robert challenged Tom to fight with him.
- (8) Your parents feel proud of you when you score first-class marks at your exam.
- (9) We brushed off the dust that had blown on to the shelf.
- (10) A prisoner always yearns for freedom.
- (11) A regular student is always confident of success.
- (12) The students were on tenterhooks to know their examination results.
- (13) A great man remains unaffected by good or bad fortune.
- (14) After his attack had failed, the enemy was on the defensive.
- (15) The skipper lost his heart because more than half his players fared badly on the pitch.
- (16) The world's conservatives are now fighting a losing battle against radical socialism.
- (17) A humorist has a knack for laughing off hits directed at him.
- (18) He is too old a dog to learn new ways of teaching.
- (19) In the course of his election-tour, the politician told countless lies.
- (20) Because of a general strike, everything came to a stand-still.
- (21) Vadilal was in bad need of Lallubhai's help; so Lallubhai put himself at Vadilal's disposal.
- (22) I shall have to file a suit against you as a last resort.
- (23) He was the only boy in the hostel that day; and he felt lonely as an oyster.

- (24) Rupees are never as thick as black berries in a hidgerow.
 (25) He took his examination in spite of his bad health.
 (26) At this stage of your life, you must try to develop in an all-round way.
 (27) India has taken on the mammoth task of removing her poverty.
 (28) Wealth is the bone of contention between the worker and the exploiter.
 (29) After a long illness, he at last gave up the ghost.
 (30) Gandhiji lived up to his noble ideals.
 (31) In helping his brother with his own provident fund, he has shot his bolt.

13. WORDS LIABLE TO BE CONFUSED

- (1) Accede—To agree.
 Exceed—To go beyond.
 (2) Accept—To receive.
 Except—To exclude, excluding.
 (3) Adapt—To fit, to adjust.
 Adept—Expert, clever.
 (4) Adverse—Going against, opposed.
 Averse—Having dislike for.
 (5) Affect—To influence, to touch.
 Effect—To bring about result, influence (noun).
 (6) Altar—Raised place for religious ceremonies.
 Alter—To change.
 (7) Allusion—Indirect reference.
 Illusion—False appearance.
 Elusion—Clever escape.
 (8) Apposite—Quite fit, to the point.
 Opposite—Contrary.
 (9) Affection—Show, pretence.
 Affectation—Love.
 (10) Ascent—Act of climbing.
 Assent—To agree, agreement.
 (11) Aught—anything.
 Ought—Must.
 (12) Beneficial—Advantageous.
 Beneficent—Doing good.
 (13) Berth—A place of accommodation.
 Birth—The act of being born.
 (14) Canvas—Sail cloth.
 Canvass—To discuss thoroughly, to solicit votes.
 (15) Casual—Accidental, irregular.
 Causal—Of cause,

- (16) Childish—Irresponsible as a child.
Childlike—Having the innocence of a child.
- (17) Collision—Clash.
Collusion—Secret agreement.
- (18) Complement—That which completes.
Compliment—Formal greetings, praise.
- (19) Conscious—Aware of.
Conscientious—Sincere.
- (20) Confidant—One who is trusted.
Confident—Sure.
- (21) Consul—State representative.
Counsel—Advise.
Council—Assembly.
- (22) Contagious—Spreading by contact.
Contiguous—Near.
- (23) Contemptible—Deserving of dislike.
Contemptuous—Having dislike.
- (24) Continual—With occasional breaks.
Continuous—With no break.
- (25) Confirm—Establish firmly.
Conform—Fall into pattern, abide by.
- (26) Cannon—A huge gun.
Canon—Rule.
- (27) Corporal—Of body.
Corporeal—Earthly, material.
- (28) Corps—Army unit.
Corpse—Dead body.
Copse—Small wood.
- (29) Coarse—Rough or rough-mannered.
Course—Path, bulk of matter to be studied.
- (30) Credulous—Easily believing.
Credible—Such as can be believed.
- (31) Deficient—Lacking.
Defective—Having defect.
- (32) Descent—Act of climbing down.
Dissident—Disagreeing.
- (33) Difference—Distinction between.
Deference—Respect.
- (34) Desert—Sandy waste.
Dessert—Fruit at the close of a dinner.
- (35) Disease—Illness.
Decease—Death.
- (36) Draught—Measure drunk.
Drought—Absence of rain.

- (37) Economic—On a business footing.
Economical—Saving, thrifty.
- (38) Eminent—High-ranking.
Imminent—Close by, threatening.
- (39) Elicit—Draw forth.
Illicit—Illegal.
- (40) Eruption—Outbreak such as of a volcano.
Irruption—invasion.
- (41) Expedient—Suitable.
Expeditious—Quick.
- (42) Flair—Instinct for what is excellent.
Flare—Bright flame.
- (43) Gaol—Jail.
Goal—End, aim.
- (44) Gentle—Soft.
Genteel—Respectable.
- (45) Ghastly—Terrible, horrible.
Ghostly—Belonging to a ghost, unearthly.
- (46) Honorary—Without salary.
Honourable—Fit for honour.
- (47) Historic—Of great historical importance.
Historical—Of history.
- (48) Human—Of mankind.
Humane—Kind.
- (49) Illegible—Such as cannot be read.
Eligible—Such as can be chosen, fit.
- (50) Imperial—Royal.
Imperious—Haughty.
- (51) Industrial—Relating to industry.
Industrious—Hard-working.
- (52) Ingenious—Clever.
Ingenuous—Frank.
- (53) Imaginary—Unreal.
Imaginative—Having imagination.
- (54) Jealous—Envious.
Zealous—Enthusiastic.
- (55) Judicial—Of a judge.
Judicious—Proper.
- (56) Lose—To miss.
Loose—Free, not tight.
- (57) Luxuriant—Rich in growth.
Luxurious—Given up to luxury.
- (58) Metal—Substance like gold, silver, etc.
Mettle—Spirit, boldness.

- (59) **Momentary**—For a brief while.
Momentous—Important in an exceptional way
- (60) **Negligent**—Careless.
Negligible—Trifling.
- (61) **Notable**—Noteworthy.
Notorious—Well-known in a bad way.
- (62) **Official**—Of office.
Officious—Meddlesome.
- (63) **Popular**—Generally liked.
Populous—Crowded.
- (64) **Prescribe**—To recommend.
Proscribe—To prohibit.
- (65) **Precedent**—Case which has occurred before.
President—Chairman.
- (66) **Principal**—Head.
Principle—Rule of behaviour, governing rule.
- (67) **Sanguine**—Hopeful, cheerful.
Sanguinary—Bloody.
- (68) **Sensible**—Of good sense.
Sensitive—Easily touched.
- (69) **Sensual**—Carnal, licentious.
Sensuous—Of the senses.
- (70) **Spacious**—Vast.
Specious—Right on the surface.
- (71) **Spiritual**—Of the spirit.
Spirituous—Of alcoholic drinks.
- (72) **Stationary**—Still, motionless.
Stationery—Writing things.
- (73) **Stair**—Set of steps.
Stare—Look fixedly.
- (74) **Statue**—Image or idol in metal or stone.
Statute—Code of law.
- (75) **Stimulus**—Driving-power.
Stimulant—That which excites.
- (76) **Story**—Tale, narrative.
Storey, story—Building-floor.
- (77) **Suit**—Complete set of clothes.
Suite—Apartments; body of followers.
- (78) **Temporal**—Of time, earthly.
Temporary—Of a brief duration.
- (79) **Than**—Term introducing second member of comparison.
Then—At that time.
- (80) **Their**—Of them.
There—At that place.

- (81) Verbal—Of words.
 Verbose—Full of unnecessary words.
- (82) Virtual—In all appearance.
 Virtuous—Morally correct.
- (83) West—Opposite to East.
 Vest—Underwear.
- (84) Zest—Keen interest.
 Jest—Joke.

Exercises

Distinguish between the words in the following pairs and use them in sentences of your own :

gaol, goal; jealous, zealous; lose, loose; official, officious; spacious, specious; prescribe, proscribe; spiritual, spirituous; story, storey; zest, jest; stair, stare; stationery, stationary; adapt, adept; childish, childlike; berth, birth; desert, dessert; human, humane, metal, mettle; popular, populous; notable, notorious; draught, drought; assent, ascent; except, accept; casual, causal; altar, alter; affect, effect.

14. ONE WORD FOR MANY

- | | |
|--|----------------|
| (1) All knowing | Omniscient |
| (2) All pervasive | Omnipresent |
| (3) All powerful | Omnipotent |
| (4) Animal with two legs | Biped |
| (5) Animal with four legs | Quadruped |
| (6) Animal with a hundred legs | Centipede |
| (7) Animal with many legs | Millipede |
| (8) Art and craft of politicians | Diplomacy |
| (9) At the same moment | Simultaneously |
| (10) Belonging to the same age or period | Contemporary |
| (11) Born after the death of father (or published after the death of the author) | Posthumous |
| (12) Bringing forth young alive | Viviporous |
| (13) Bringing forth eggs | Oviporous |
| (14) Chemical that kills germs | Germicide |
| (15) Chemical that kills insects | Insecticide |
| (16) Chemical that kills pests | Pesticide |
| (17) Coming and going seasonally | Migratory |
| (18) Co-worker | Colleague |
| (19) Eating grass | Graminivorous |
| (20) Eating plants | Herbivorous |
| (21) Eating fruits | Frugivorous |

(22) Eating flesh	Carnivorous
(23) Eating everything	Omnivorous
(24) First (speech, etc.)	Maiden
(25) Given to ceaseless talking	Loquacious
(26) Government by one	Autocracy
(27) Government by none	Anarchy
(28) Government by a king	Monarchy
(29) Government by the few	Oligarchy
(30) Government by many	Polyarchy
(31) Government by the best citizens or nobles	Aristocracy
(32) Government by the wealthy	Plutocracy
(33) Government by a religious class	Theocracy
(34) Government by priests	Hierarchy
(35) Government by official	Bureaucracy
(36) Government by a mob	Mobocracy, Ochlocracy
(37) Having a pouch for the young	Marsupial
(38) Inscription on a tomb	Epitaph
(39) Inducing sleep	Somniferous
(40) Job with no work and big pay	Sinecure
(41) Killing of self	Suicide
(42) Killing of father	Patricide
(43) Killing of mother	Matricide
(44) Killing of brother	Fratricide
(45) Killing of sister	Sororicide
(46) Killing of a king	Regicide
(47) Killing of a human being	Homicide
(48) Killing of an infant	Infanticide
(49) Killing of race	Genocide
(50) Liable to catch fire.	Inflammable
(51) Life account written by someone else	Biography
(52) Life account written by oneself	Autobiography
(53) Matter written by hand	Manuscript
(54) Money due to a wife from her husband on divorce	Alimony
(55) No longer in use	Obsolete
(56) Not knowing how to read and write	Illiterate
(57) One who loves mankind	Philanthropist
(58) One who hates mankind	Misanthrope
(59) One who hates women	Misogynist
(60) One who hates marriage	Misogamist
(61) One who loves books	Bibliophile
(62) One who worships books	Bibliolater
(63) One who hates books	Bibliophobe

(64) One who can hide the direction of his voice	Ventriloquist
(65) One who knows the art of preparing and mounting skins of animals in a lifelike manner	Taxidermist
(66) One who collects stamps	Philatelist
(67) One who does not believe in anything	Agnostic
(68) One who doubts everything	Sceptic
(69) One who does not believe in the existence of God	Atheist
(70) One who believes in one God	Monotheist
(71) One who believes in many gods	Polytheist
(72) One who believes in all the gods	Pantheist
(73) One who always looks at the dark side of things	Pessimist
(74) One who always looks at the bright side of things	Optimist
(75) One who practises severe self-discipline	Ascetic
(76) One who is systematically selfish	Egoist
(77) One who always talks about his own self	Egotist
(78) One who is out to destroy rule and order	Anarchist
(79) One who believes in fate	Fatalist
(80) One who walks along a road	Pedestrian
(81) One who walks in sleep	Somnambulist
(82) One who talks in sleep	Somniloquist
(83) One who is indifferent to pain and pleasure	Stoic
(84) One who believes that pleasure is the chief good	Hedonist
(85) One who loves to give pain to others	Sadist
(86) One who loves being pained	Masochist
(87) One who travels in space	Astronaut or Cosmonaut
(88) One who sticks to a diet of vegetables and grains	Vegetarian
(89) One who thinks that he is for ever ailing	Valetudinarian
(90) One who goes out of his native land to settle elsewhere	Emigrant
(91) One who comes into a land foreign to him to settle there	Immigrant
(92) One who totally abstains from alcoholic drinks	Teetotaler
(93) One who has a morbid craving for alcohol	Dipsomaniac
(94) One's speech when one is alone	Soliloquy
(95) Original inhabitants of a country	Aborigines
(96) Overfond of one's own wife	Uxorious
(97) Person between 13 and 19	Teenager
(98) Person between 69 and 80	Septuagenarian
(99) Person who is 80	Octogenarian
(100) Person between 89 and 100	Nonagenarian
(101) Person a hundred years old	Centenarian
(102) Person who goes before	Predecessor

(103) Person who comes after	Successor
(104) Place where bees are kept	Apiary
(105) Place where birds are kept	Aviary
(106) Place where fishes, marine creatures and plants are kept	Aquarium
(107) Place where animal life is kept	Zoo
(108) Place where old or interesting things are kept	Museum
(109) Place meant for the audience	Auditorium
(110) Place for exercises	Gymnasium
(111) Place with good climate where invalids go	Sanatorium
(112) Place for burning the dead	Crematorium
(113) Place for burying the dead	Cemetery
(114) Place meant for children or a place for young plants to be transplanted	Nursery
(115) Place where books are kept	Library
(116) Place where grains are stored	Granary
(117) Place where orphans are taken care of	Orphanage
(118) Place for clothes	Wardrobe
(119) Place meant for destitute or insane persons	Asylum
(120) (Post) with no salary	Honorary
(121) Powerless to pay debts	Insolvent
(122) Preventing pus-formation	Antiseptic
(123) Property inherited from father	Patrimony
(124) Regularly found in particular place or among particular people	Endemic
(125) Science of life	Biology
(126) Science of plant life	Botany
(127) Science of animal life	Zoology
(128) Science of insects	Entomology
(129) Science of birds	Ornithology
(130) Science of microbes	Microbiology
(131) Science of functions and phenomena of living things	Physiology
(132) Science of bacteria	Bacteriology
(133) Science of nerves	Neurology
(134) Science of diseases	Pathology
(135) Science of X-rays	Radiology
(136) Science of anaesthesia	Anaesthetology
(137) Science of Man	Anthropology
(138) Science of language	Philology
(139) Science of the meaning of language	Semantics
(140) Science of reasoning	Logic

(141) Science of matters relating to the human mind	Psychology
(142) Science of character-formation	Ethology
(143) Science of crime	Criminology
(144) Science of coins	Numismatology
(145) Science of antiquities	Archaeology
(146) Science of religion	Theology
(147) Science of teaching	Pedagogy
(148) Science of the earth's crust	Geology
(149) Science of heavenly bodies	Astronomy
(150) Science of the universe	Cosmology
(151) Science of atmosphere	Meteorology
(152) Science of music	Musicology
(153) Science of Indian matters	Indology
(154) Science of Chinese matters	Sinology
(155) Science of Egyptian matters	Egyptology
(156) Science of Russian matters	Sovietology
(157) Science of numbers	Numerology
(158) Science of women's diseases	Gynaecology
(159) Science of soils	Pedology
(160) Such as cannot be believed	Incredible
(161) Such as cannot be read	Illegible
(162) Such as cannot be corrected	Incorrigible
(163) Such as cannot read or write	Illiterate
(164) Such as cannot be heard	Inaudible
(165) Such as is easily broken	Brittle
(166) Such as is easily burned	Combustible
(167) Such as cannot be seen through	Opaque
(168) Such as can be dimly seen through	Translucent
(169) Such as can be seen through	Transparent
(170) Such as cannot be seen	Invisible
(171) Such as can be eaten	Edible
(172) Such as can be drunk	Potable
(173) Such as will last	Durable
(174) Two born at the same time	Twins
(175) Three born at the same time	Triplets
(176) Four born at the same time	Quadruplets

(177) Five born at the same time	Quintuplets
(178) (Victory) at too great a price	Pyrrhic
(179) War-stoppage before formal treaty is signed	Armistice
(180) With fair hair and skin (woman)	Blonde
(181) With dark hair and skin (woman)	Brunette
(182) With absence of colouring pigment in hair and skin	Albino
(183) With bad reputation	Notorious
(184) With good reputation	Famous
(185) With one united voice	Unanimously
(186) Without previous preparation	Extempore
(187) With money as motive	Mercenary
(188) Of hair	Capillary
(189) Of head	Capital
(190) Of eye	Ocular
(191) Of ear	Aural
(192) Of Nose	Nasal
(193) Of mouth	Oral
(194) Of lip	Labial
(195) Of tongue	Lingual
(196) Of palate	Palatal
(197) Of teeth	Dental
(198) Of neck	Jugular
(199) Of skin	Dermal
(200) Of brain	Cerebral
(201) Of hand	Manual
(202) Of feet	Pedal
(203) Of heart	Cardiac
(204) Of lung	Pulmonary
(205) Of back	Dorsal
(206) Of belly	Ventral
(207) Of sense of touch	Tactile
(208) Of cats	Feline
(209) Of dogs	Canine
(210) Of cows	Vaccine
(211) Of goats	Caprine
(212) Of horses	Equine

(213) Of sheep	Ovine
(214) Of oxen	Bovine
(215) Of monkey	Simian
(216) Of wolves	Lupine
(217) Of lions	Leonine
(218) Of asses	Asinine
(219) Of elephants	Elephantine
(220) Of foxes	Vulpine
(221) Of swine	Porcine
(222) Of frogs	Batrachian
(223) Of peacocks	Pavonine
(224) Of fish	Piscine
(225) Of city	Urban
(226) Of village	Rural
(227) Of the chief city	Metropolitan
(228) Of space	Spatial
(229) Of time	Temporal
(230) Of earth	Terrestrial
(231) Of sky	Celestial
(232) Of sea	Marine
(233) Of moon	Lunar
(234) Of sun	Solar
(235) Of stars	Stellar
(236) Of tree	Arboreal
(237) Of God	Divine

Exercises

Give one word for each of the following :

- (1) Science of life.
- (2) Unable to pay debts.
- (3) Place for clothes.
- (4) Such as can be eaten.
- (5) With one common voice.
- (6) Eating grass.
- (7) As the same moment.
- (8) Chemical that kills insects.
- (9) Inscription on a tomb.
- (10) One who looks at the bright side of things.
- (11) Liable to catch fire.

- (12) Killing of self.
- (13) One who loves books.
- (14) Life written by oneself.
- (15) Unable to read or write.
- (16) One who hates women.
- (17) Place where books are kept.
- (18) Preventing pus formation.
- (19) One who takes a hopeless view of life.
- (20) Science of plant life.
- (21) Such as can be drunk.
- (22) Having a bad reputation.
- (23) Two born at the same time.
- (24) Of brain.
- (25) With money as motive.
- (26) All-knowing.
- (27) Eating fruits.
- (28) Of teeth.
- (29) Co-worker.
- (30) Of nose.
- (31) Of time.
- (32) All-powerful.
- (33) Science of life.
- (34) (Post) with no salary.
- (35) Of eye.
- (36) Of sea.
- (37) Of stars.
- (38) Place for orphans.
- (39) Science of animal life.
- (40) Of trees.

15. WORDS OFTEN MIS-SPELT

A	Abridgment,	Abundance
Abhorrence	Abridgement	Abundant
Abolition	Abscess	Accede
Abridgeable	Absence	Accelerate

Accelerator	Allot	Athlete
Acceptable	Allotment	Athletic
Accessible	Allotted	Attendance
Accidentally	Allotting	Attendant
Acclaim	All right	Audible
Accommodate	Allude	Aviator
Accomplish	Allure	Awful
Accost	Among	Awkward
Accrue	Analysis	Azure
Accumulate	Analyst	B
Achieve	Analytic	Babble
Aching	Ancestor	Bachelor
Acknowledgment,	Ancient	Balloon
Acknowledgement	Annulled	Banquet
Acoustics	Annulling	Barely
Acquitted	Annulment	Battalion
Acquitting	Anoint	Bearable
Acreage	Anonymous	Beautiful
Across	Antecedence	Beautifying
Address	Antecedent	Befriend
Administrator	Apartment	Beggar
Admissible	Appall	Beginner
Admitting	Appearance	Believe
Adolescent	Applicable	Believable
Advantageous	Appreciate	Benefit
Adversary	Appreciable	Beneficial
Advertise	Appreciation	Besiege
Advertisement	Apprehension	Betrayed
Advertiser	Apprise	Biasing
Advisable	Argue	Bidding
Adviser	Arguable	Bivouacked
Affect	Arguing	Blameable
Aggravate	Argument	Bludgeon
Aggregate	Arrival	Bony
Aggressive	Assasin	Bookkeeper
Agree	Assasination	Breakable
Agreeable	Assess	Brief
Agreement	Assessment	Buccaneer
Aggrieved	Assist	Business
Allege	Assistance	Busying
Allegiance	Assistant	Butcher

C

Caffiene	Committee	Convalescent
Calendar	Communicable	Convertible
Cancelled	Comparable	Convincible
Cannon—Canon	Comparative	Coolly
Canvas—Canvass	Comparison	Copyright
Capable	Compatible	Correctable
Capital	Compelled	Corroborate
Caress	Competition	Corruptible
Catarrh	Complement	Council
Category	Compliment	Councillor
Ceiling	Complexion	Counsel
Celebrate	Comprehensible	Counsellor
Cemetery	Comprise	Counterfeit
Chagrined	Compromise	Courageous
Challenge	Concede	Courtesy
Changeable	Conceit	Coyly
Characteristic	Conceited	Culpable
Chastise	Conceive	D
Chief	Conception	Debatable
Chord — cord	Concurred	Debate
Cinnamon	Concurrence	Deceit
Classifiable	Concurrent	Deceitful
Classify	Confectionery	Deceive
Coerce	Conference	Deceiver
Coercible	Conferred	Decisive
Coincident	Confession	Defence,
Coincidentally	Confidence	Defense
Collaborate	Confident	Defensible
Collapse	Confusion	Deference
Collapsible	Connoisseur	Deficient
Colossal	Conqueror	Definitely
Combustible	Conscience	Deign
Coming	Conscious	Delectable
Commendable	Consensus	Demagogue
Commentary	Conspirator	Demonstrable
Commentator	Contagion	Dependable
Commit	Contagious	Dependence
Commitment	Contemptible	Dependent
Committed	Contractible	Deplorable
	Contributor	Depositor
	Controlled	Decendant

Describable	Dishevelled	Enveloping
Description	Dismissible	Envelopment
Desert	Dispelling	Envable
Desiccated	Dispensable	Equipment
Desirable	Dissatisfy	Equipped
Desiring	Dissimilar	Equitable
Desirous	Dissipate	Escape
Despair	Distil	Especially
Desperate	Distributor	Estimable
Despicable	Divide	Esteem
Despise	Divisible	Estimate
Dessert	Drunkenness	Exceed
Destroys	Drying	Excel
Detectable	Drily,	Excelling
Deterred	Dryly	Excellent
Deterrent	Duly	Exchangeable
Develop	Dungeon	Excise
Development	Dye	Excuse
Devise	Dysentery	Excusable
Devising	E	Execrable
Diaries	Echoes	Exercise
Diarrhoea	Ectasy	Exhaustible
Dictionary	Edible	Exhibition
Die	Educator	Exhilarate
Difference	Effect	Existence
Diffidence	Efficient	Existent
Diffident	Egregious	Exorcise
Digestible	Eighth	Expanse
Dilemma	Elementary	Expansible
Dilettante	Elevator	Expelled
Disadvantageous	Eligible	Expense
Disagree	Ellipse	Explicable
Disagreeable	Embargoes	Expressible
Disagreement	Embarrassed	Expunge
Disappear	Embarrassment	Expungeable
Disapprove	Enforceable	F
Disappointment	Enjoyment	Fabricator
Disc	Enterprise	Fahrenheit
Discernible	Enthrall	Feign
Discriminate	Enthral	February
Disguise	Envelope	Feasible

Fiance	Guttural	Incidentally
Fiancee	H	Incise
Field	Handkerchief	Incompatible
Fierce	Harass	Incomprehensible
Fiery	Height	Inconceivable
Financier	Heinous	Incorrigible
Flagellate	Haemorrhage,	Indefatigable
Flair	Hemorrhage	Indelible
Flare	Heresy	Indescribable
Flexible	Heroes	Indestructible
Focusing	Hierarchy	Indicator
Forcible	Hieroglyphic	Indispensable
Foreign	Hippopotamus	Indomitable
Foreigner	Holiday	Inducible
Foreward	Horrible	Inedible
Forfeit	Horrid	Ineffable
Formidable	Hospitable	Inefficient
Forty	Hygiene	Ineligible
Forward	Hypocrisy	Inequitable
Fourteen	I	Ineradicable
Franchise	Identify	Inevitable
Freight	Idiosyncrasy	Inexorable
Friend	Illiterate	Infallible
Friendly	Immaculate	Inference
Friendship	Immediately	Inflammable
Frolic	Immensely	Inflexible
Frolicked	Immunize	Inhabitable
Fulfil—Fulfill	Impatient	Inheritor
G	Impenetrable	Inimitable
Gaiety	Impetus	Innocuous
Gaily	Implacable	Innuendo
Generalogy	Impostor	Innumerable
Glamorous	Impracticable	Inoculate
Gorgeous	Impregnable	Insatiable
Gossiper	Impressible	Inscrutable
Grammar	Improvise	Inseparable
Grateful	Inadmissible	Insistence
Grief	Inadvertence	Insistent
Grieve	Inadvertent	Install
Grievous	Inaudible	Instil
Gullible	Incense	Insuperable

Intangible	Lieutenant	Mosquitoes
Intelligible	Likable,	Mottoes
Intercede	Likeable	Movable
Interchangeable	Liquefaction	N
Intermittence	Liquefied	Necessary
Intermittent	Liquor	Necessity
Inveigh	Livable	Negligible
Inveigle	Loath	Neigh
Inventor	Loathe	News-stand
Investigator	Loneliness	Newsstand
Investor	Lovable	Niece
Invincible	Luscious	Ninth
Inviolable	M	Ninety
Irascible	Macabre	Nonpareil
Iridescent	Maintenance	Noticeable
Irrefragable	Manageable	O
Irrelevant	Manoeuvre	Oblige
Irreligious	Manifestoes	Obeisance
Irreparable	Marriageable	Obsession
Irresistible	Marvelled	Obsessive
Irrevocable	Marvellous	Occasion
Irritable	Massacre	Occurred
J	Mathematics	Occurrence
Jeweller	Measurement	Offence,
Judgment	Merchandise	Offense
Judgement	Merely	Omitted
Justifiable	Metallic	Omniscience
K	Mien	Omniscient
Kerchief	Millennium	Oppress
Keys	Millionaire	Oppression
Kidnapped	Mimicked	Opulence
Knowledgeable	Mimicry	Opulent
L	Miscellaneous	Orator
Languor	Mischief	Organize
Lascivious	Mischievous	Oscillate
Legitimate	Mis-shape	Oscillation
Leisure	Mis-spelling	Oscillating
Libel	Mis-state	Ostensible
Libeller	Monastery	Outrageous
Licence,	Moneys	P
License	Monkeys	Paid

Panicked	Potatoes	Psychoanalytic
Panicky	Practice,	Psychoanalyze
Paraffin	Practise	Purify
Parallel	Prayer	Pursuit
Paralysis	Precede	Putrefaction
Paralyze	Predecessor	Putrefied
Pardonable	Predictable	Putrefy
Passable	Preference	
Pastime	Preferred	Q
Patient	Prepossessing	Quarry
Patrolling	Prescient	Query
Peaceable	Priest	Question
Pedagogue	Prescription	Questionnaire
Penitence	Presentable	Quotient
Penitent	Presumable	R
Perceivable	Presumptuous	Rarefaction
Perceive	Pretence	Rarefied
Perfectible	Principal	Rarely
Perishable	Principle	Really
Permissible	Prisoner	Recede
Perseverance	Privilege	Receipt
Persistence	Procedure	Receive
Persistent	Proceed	Recommend
Perspiration	Producible	Reconnaissance
Phenomenal	Profession	Reconnoitre
Phenomenon	Professor	Recurrent
Picnicker	Proficient	Recurrence
Piece	Profitable	Reducible
Pier	Profited	Reference
Pigeon	Prohibited	Referred
Planning	Pronounceable	Regretted
Plausible	Pronunciation	Reign
Playwright	Prophecies	Relevance
Pleasurable	Prophecy	Relevant
Plebeian	Prophecy	Reliable
Porous	Prophesy	Relief
Portable	Protector	Relieve
Possess	Protein	Religion
Possession	Protruberant	Religious
Possessor	Provable	Reparable
Possible	Psychoanalyst	Repellent

Repentance	Sentence	Stationery
Repentant	Separable	Steadily
Repetition	Separate	Stimulus
Replaceable,	Sergeant	Stimulant
Reprehensible	Serviceable	Stony
Repressible	Severity	Stopping
Resistance	Sheriff	Stubornness
Resistant	Shield	Stupefaction
Resistible	Shriek	Stupefied
Responsible	Shily	Stupefy
Resuscitate	Shyly,	Stupefying
Reveille	Shyness	Subsistence
Reversible	Siege	Subsistent
Revise	Sieve	Succeed
Revising	Signalled	Success
Rhapsody	Simplified	Succession
Rhinoceros	Sincerely	Successor
Rhythm	Sincerity	Succumb
Ridiculous	Sinecure	Suddenness
Risible	Sizable	Sufferer
Riveted	Skein	Sufficient
Runner	Skeptic	Superintendence
S	Skepticism	Superintendent
Sabbath	Skies	Supercede
Sacrilege	Skilful	Supervise
Sacrilegious	Sleigh	Supervision
Salvageable	Sleight (of hand)	Supervisor
Sapphire	Slily,	Support
Satellite	Slyly	Suppose
Scintillate	Slyness	Suppress
Scintillation	Smooth	Suppressible
Secede	Sobbed	Surfeit
Secondary	Sociable	Surmise
Secretary	Solder	Surprise
Seducible	Sovereign	Survivor
Seismic	Sovereignty	Susceptible
Seize	Spectator	Suspense
Seizure	Speculator	Sycophant
Seller	Spongy	Swimmer
Sensible	Staccato	Synagogue
Sensitive	Stationary	Synonym

Synonymous	U	Weigh
T	Umbrageous	Weight
Tariff	Unanimous	Weird
Temperament	Unconscionable	Welcome
Terrible	Unconscious	Welfare
Terror	Undiscernible	Wholly
Their	Unnavigable	Wield
There	Unrepentant	Withdraw
Thief	Usable	Withhold
Thieve	Using	Wooden
Thinker	V	Woollen
Thinnest	Vacillate	Woolly
Threshold	Vacillation	Worrying
Titillate	Vacuous	Worshipped
Titillation	Vacuum	Worshipper
Tobacco	Valleys	Writer
Tobacconist	Valuable	Wryly
Tolerable	Vanilla	X
Tolerance	Variable	Xanthippe
Tomatoes	Veil	Y
Tonsillitis	Vein	Yeoman
Torpedoes	Vetoed	Yield
Traceable	Vicious	Yoke
Tractable	Victuals	Yolk
Traffic	Vilify	Your
Trafficked	Villain	Z
Tranquillity	Vinegar	Zebra
Transmissible	Violable	Zenith
Travelled	Viscera	Zephyr
Trepass	Visitor	Zero
Trespasser	Vulnerable	Zigzag
True	W	Zinc
Truly	Walloped	Zip
Tuesday	Walnut	Zodiac
Tyrannical	Wearied	Zone
Tyrannize	Wearily	Zoology
Tyrannous	Weariness	
Tyranny	Wednesday	

Correct the following :

Explecable	Stupified	Superviser
Diarrea	Stoney	Asistant
Twelth	Worshiper	Hight
Educater	Vallies	Echos
Heros	Wooly	Focuss
Fourty	Tolarable	Insistance
Hypocracy	Vecation	Grammer
Envelop	Refference	Inventer
Develope	Widraw	Liquified
Freind	Trafic	Neccesity
Inflamable	Visiter	Newstand
Collage	Tusday	Mispel
Gayly	Traveled	Maintanence
Iliterate	Alottment	Nineth
Referred	Complition	Jeweler
Pronounciation	Awefull	Ommited
Profesor	Calender	Monkies
Recieve	Diferrence	Reciept
Preferred	Diarys	Profitted
Satelite	Absense	Privilage
Sieze	Category	Querry
Secretery	Expeled	Playright
Rivetted	Disapear	
Resistable	Elementory	

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